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The COMING and KINGDOM of CHRIST

The Prophetic Bible Conference Chicago, 1914

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Prophetic Bible conference, Chicago, 1914

THE COMING AND KINGDOM OF CHRIST

A STENOGRAPHIC REPORT OF
THE PROPHETIC BIBLE CONFERENCE
HELD AT THE MOODY BIBLE
INSTITUTE OF CHICAGO
FEBRUARY 24-27, 1914

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PREFATORY NOTE

THE Call to the Prophetic Conference where the following addresses were given, and which will be found on another page, sufficiently explains its history, but it remains to say that it was a most blessed success. In numbers it surpassed the highest expectation of its projectors. Thirty-four states were represented and five provinces of Canada, and the Moody Church, in which the sessions were held from nine in the morning until ten at night, and which has a seating capacity of approximately 2,000, including the large pulpit and choir galleries, was practically filled each day at the earliest hour; while from that time on, with only occasional exceptions, a portion of the audience was obliged to stand. An overflow meeting filled the lecture-room each evening, and on one evening a second over-flow was held in a lecture-room of the Moody Bible Institute adjacent.

Equally marked was the prevailing spirit of unity and love. The speakers, several of whom had never met before, came from many parts; their themes were varied, and there had been no understanding among them, and yet, as the published addresses testify, they were of one mind as to the teaching of Holy Writ on the great features of the "blessed hope." And what is of still greater importance, they, and the whole Conference, were of one mind as to all the fundamentals of the Christian faith, and could adopt with enthusiasm, as they did by a rising vote, the "Conference Testimony" (see page 239), and join their hearts and voices in that grand old hymn of the Church,

> "Faith of our fathers! living still
> In spite of dungeon, fire and sword:
> O how our hearts beat high with joy
> Whene'er we hear that glorious Word;
> Faith of our fathers! holy faith!
> We will be true to thee till death!"

It is of interest to learn that one effect of the Conference has been to stir Church leaders in other parts of the country to a like effort; and ere this book went to press similar gatherings were held in St. Paul, Minneapolis, St. Louis, and Los Angeles and Santa Ana, Cal., and another in Chicago under the auspices of the Swedish Churches.

The offerings at the Conference covered the expenses, the speakers contributing their services gratuitously, and with the balance remaining, it is proposed to send copies of this book containing the addresses to theological students, and home and foreign missionaries as far as

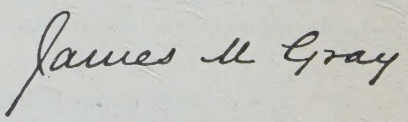
possible. Contributions to augment the sum for this purpose will be faithfully applied if sent by check or money order to the publishers, or to The Moody Bible Institute of Chicago.

And there is sore need to extend this testimony when we consider the wide publicity given in these days to twin errors, diverse enough in utterance but united in effect for the dishonoring of our Lord and Saviour and the destruction of souls—Christian Science and "Millennial Dawn," the latter now in process of changing its name to "The International Bible Students Association." Moreover, there is such gross misunderstanding even among sincere Christians, as to the meaning of the second coming of Christ. Some associate it with the Theosophical teaching of "The Order of the Star of the East"; others think of the event as one with the end of the world; and an otherwise respectable magazine recently referred to the signers of the Call for this Conference as "Millerites," who were interested in fixing a date for the second advent!

With intense gratitude to God we put forth this book, and pray that He may bless it to many souls and to the ends of the earth, should He be pleased to delay His coming for a season. But our longing desire is for Him.

"Come, Lord, and tarry not,
Bring the long-looked-for day;
O why these years of waiting here,
These ages of delay?"

On behalf of the Conference,



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CALL FOR A PROPHETIC CONFERENCE

AT

THE MOODY BIBLE INSTITUTE, CHICAGO
FEBRUARY 24 TO 27, 1914

To Christian Believers in the United States and Canada,

DEAR BRETHREN:—It is twelve years since the International Prophetic Conference was held in the city of Boston, and many brethren feel that the times demand another testimony to the doctrine of the pre-millennial coming of our Lord and Saviour Jesus Christ. We therefore cordially and urgently invite you to meet with us and others for this holy purpose, at The Moody Bible Institute, Chicago, Ill., from Tuesday to Friday, February 24th to 27th, 1914.

It is believed that the signers of this invitation are a guarantee that the Conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present-day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love His appearing."

To those sufficiently interested to address a postal card to The Moody Bible Institute, there will be mailed in ample time, free of cost, a leaflet containing further information as to program, names of speakers, and details as to boarding accommodations. As to the last named, the Institute will endeavor to entertain as large a company as possible at minimum rates, but to obtain this accommodation it will be necessary to write early.

Trusting that the Conference may witness an unusual gathering of the Lord's people and an unusual outpouring of the Holy Spirit upon them; and seeking your prayers for the heavenly guidance of those who are responsible for its promotion and conduct we remain, in Christian affection,

Your brethren in the Lord,

JOHN TIMOTHY STONE,

Pastor, Fourth Presbyterian Church, Chicago,

(Moderator of the Presbyterian Church U. S. A.)

ROBERT McWATTY RUSSELL,
President, Westminster College,
(Moderator of the United Presbyterian Church).
WILLIAM G. MOOREHEAD,
President, Xenia Theological Seminary.
E. Y. MULLINS,
President, Southern Baptist Theological Seminary.
T. R. O'MEARA,
Principal, Wycliffe College, Toronto.
W. H. GRIFFITH THOMAS,
Professor, Wycliffe College, Toronto.
C. I. SCOFIELD,
Editor, "The Scofield Reference Bible."
H. B. HARTZLER,
Editor, "The Evangelical."
A. C. GAEBELEIN,
Editor, "Our Hope."
R. A. TORREY,
Dean, The Bible Institute, Los Angeles.
W. B. RILEY,
Pastor, First Baptist Church, Minneapolis;
President, Northwestern Bible School.
JAMES M. GRAY,
Dean, The Moody Bible Institute, Chicago.

December 1, 1913.

WORDS OF WELCOME

THE REV. JAMES M. GRAY, D. D.
Dean of the Moody Bible Institute of Chicago

MY WELCOME, dear brethren, is in the name of the signers of the Call to this Conference, the trustees and faculty of The Moody Bible Institute, and I should add also, The Moody Church, for through their hospitality we have the free use of this building for our meetings.

The history of the Call carries us back to 1878, when the first of such conferences was held in Dr. Tyng's church in New York, and "The Tribune" of that city published an extra 50,000 copies giving the addresses in full, and thus contributing to a movement whose influence was felt for more than two years in the discussion of prophetic themes in the religious newspapers and magazines of English-speaking christendom.

The second conference was held in Farwell Hall, this city, in 1886, when "The Inter Ocean" published the addresses verbatim from day to day. The third and fourth were held in Alleghany, Pa., and Boston, Mass., respectively, the last taking place in 1901 in the Clarendon Street Baptist Church, of which Dr. A. J. Gordon, of blessed memory, was the pastor.

Many brethren felt that the time had now come for another testimony to the doctrine of our Lord's second coming, hence the invitation to which you have now responded.

It is our deep regret that Dr. John Timothy Stone, whose name heads the Call, is unable to be present and preside this evening, his duties as Moderator of the Presbyterian Church taking him out of the city; but I have the pleasure of reading the following letter from him:

> "I feel that I ought to tell you, although I do so with great regret, that my General Assembly appointments will keep me out of Chicago during the days of the Prophetic Conference. I had hoped to be here on Thursday, the 26th, at any rate, if not on Wednesday, but I now find that I must be in New York City on the 24th, and in Wheeling, West Va., on the 25th, and in all probability in Rochester on the 26th, which will interfere with my being here. Please express to those at the Conference, and those who may be interested therein, that I am exceedingly sorry to be absent, but that my General Assembly duties keep me from enjoying this privilege.

May God's richest blessings be with you throughout the entire session, and may constructive work be done for the hastening of the Kingdom.

Faithfully yours,
JOHN TIMOTHY STONE."

My remaining words of welcome will draw upon a recent pastoral to the clergy of his diocese, by the learned and godly commentator, Dr. Handley C. G. Moule, Bishop of Durham, England, whose words express my own feelings and convictions but with so much more influence than if they were only mine. He says:

Bishop Moule's Pastoral

"Am I not right in saying that to a great extent the modern preacher, of all schools, is silent, or very nearly so, about the second coming? Is it not the fact that even where the great topic is dealt with it is often so handled as to leave the vaguest impressions? Some times one would think that the prospect is viewed, as only a course of progressive evolution, a perpetual 'coming' of Christ in His spiritual and moral potency.

"I presume to say that such a reduction of the promise of the parousia is nothing less than an appeal from the most explicit teachings of our Lord and the apostles to something else. And it suggests the thought that the like explanations of Old Testament prophecy would have discouraged all anticipation of a personal first advent. Yet a personal first advent historically came to be, and the Church is the result of it, and of it alone.

"I venture to appeal, first, for a far more definite announcement that 'the Lord is coming,' Himself, in person, in supreme event; and that we know not when, except that it will be 'when ye think not.' The dawn of the twentieth century, with its unsolved questions and uprising causes, does not seem to be a likely period. It may therefore be the very time. 'Be ye therefore ready.'

A Veritable, Personal Coming

"The preaching of the parousia, which shall be fully scriptural, must include two main elements. First, the element of awe, the assurance that God has 'appointed a day' in which He will judge the world; in which the individual must give an account of himself and his stewardship; that a crisis of judgment, dread and ineffable, is before us. The waning sense of sin needs the reinforcement of that warning, now if ever.

"On the other hand, the true preacher of the advent will never forget the radiant aspect of it, which is the ruling aspect in the Bible. We have to remember the coming of the Bridegroom for the bride, the breaking in of the heavenly 'summer'; 'that blissful hope' (to render Titus 2:13 literally); the gladness, and glory of resurrection.

> "The second advent, veritable, personal, as much an actual event as the first, is, in Archbishop Benson's words, 'what must happen some time, and may happen any time.' The august theme is 'profitable for instruction in righteousness,' and also for the revival of that hope which not only is in harmony with 'patient continuance in well-doing' in the work of the Lord, but is the soul of it."

These words of Bishop Moule is what this Conference believes, my brethren. This is the testimony which by God's assistance we propose to put forth from the Holy Scriptures in these days, and which we are confident He will bless in the language of the Call, as a "warning against present-day apostasy," as a "means of awakening slumbering Christians to the work of evangelism," as "a bulwark against the skepticism of modern theology," and as a means of drawing together in closer fellowship all them who "love his appearing."

THE KINGDOM VIEW OF THE GOSPEL AS RELATED TO THE MISSIONARY PROGRAM OF CHRIST

THE REV. ROBERT McWATTY RUSSELL, D. D., LL. D.
President of Westminster College, New Wilmington, Pa., and Moderator of the General Assembly of the United Presbyterian Church

THY kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10).

"And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24:14).

I. THE KINGDOM

The Kingdom conception of gospel triumph is the predominating theme of gospel revelation. The term Kingdom of God in its widest meaning must include the whole universe in which God bears rule, but in the gospel sense the term Kingdom of heaven has a narrower meaning and refers to a redeemed humanity and a restored world life, or what is termed in theology, "The mediatorial Kingdom of Christ" in His redemptive work.

Old Testament Testimony

Toward this Kingdom the promises of the Old Testament Scriptures are ever directed. The first promise to Abraham was the charter of the mediatorial Kingdom. "In thy seed shall all the nations of the earth be blessed," has the sweep of universal world dominion. The Old Testament prophets told of a coming Kingdom of righteousness and peace, in which the resources of the nations would no longer be laid upon the altars of war, or the bounties of God through nature be kept from His children through the competitions of unsanctified methods of manufacture, trade and commerce. They foresaw both a Kingdom and a King; a Kingdom of righteousness ruled by one who should be called "The Lord our righteousness," and a Kingdom of peace, beneath the scepter of one whose crowning title should be "The Prince of Peace."

New Testament Testimony

In New Testament revelation the Kingdom note is ever dominant. John the Baptizer announced a King and a Kingdom. Jesus was born as a King, having in the heavenly light and angel song of Bethle-

hem kingly honors. In His opening sermons He announced a Kingdom, and in His entire ministry performed kingly deeds. The common people deemed Him worthy of being a king. Herod should have investigated His character and work and offered Him the place of power. Of all that ever trod the earth He alone was worthy to hold a world scepter.

Even when rejected by men in His public ministry and thorn-crowned for His crucifixion Jesus still asserted His kingship and promised the Kingdom. It is true He told of a postponed Kingdom, in the parable of the nobleman who "went into a far country to receive for himself a kingdom and to return," but He placed an overwhelming emphasis upon the certainty of His return and the universal sweep of His dominion.

The gospel message of the apostles involved clear vision of the Kingdom. The closing verses of the Acts reveal Paul's conception of gospel triumph: "He abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ."

In a certain measure all professing Christians are believers in the Kingdom or the coming of the golden age of prophecy. Indeed we cannot reject prophecy and still be Christian in our thought. Down deep in our hearts we know that Jesus never gave us the prayer, "Thy Kingdom come," without intending to answer it, and that God will not disgrace the throne of His holiness by breaking the oath that unto Him "Every knee shall bow, every tongue shall swear," and that the earth shall be "filled with the knowledge of the Lord as the waters cover the sea." All Christians claim to believe this and cannot do otherwise without rejecting God's revelation.

Hazy Views of the Kingdom

Views as to how the Kingdom of God is to come are generally hazy. Our theological seminaries have not been clear on this subject, and the young preacher has not had time to gain by private study what should have come to him in the course of seminary work. Indeed, in more senses than one "eschatology is the last thing taught in a theological seminary." It is likewise true that professors in our theological schools hold diverging views as to God's method of bringing in the Kingdom, and that with a fine deference to each other they fail to press their personal convictions, so that the student leaves the theological seminary without either knowing what he himself believes, or what his teachers believe, upon this important subject. The result is like teaching a workman all about clock making except the important feature of putting on the hands. A deference to Jesus Christ is more needed in our modern life than a deference to faculty associates.

Varying Views

A traditional view as to the Kingdom, in so far as modern Christians have views, is that the Church is the Kingdom, that the Church will sometime take time to pray and thus get increased spiritual voltage and be able to cope with her work of bringing the gospel in saving power to all men. With this view it is supposed that sometime there will be aggressive successful evangelization in all lands, that some morning an Associated Press telegram will be published stating that the last bad man in the most remote island has given himself to Christ and gone home to "say grace" at table and "set up the family altar." With this view of gospel triumph must also come one of Church unity and the exercise of cleansing political power. Nobody has worked out the details, but in a general way it is supposed that the various denominations will, with increased light, come together into some form of organic unity under the leadership of the Pope of Rome, the Archbishop of Canterbury, or some prominent moderator from the Presbyterian church.

A more worthy view, held largely by the princes of exegesis and leaders of spiritual thought, is that there can be no Kingdom without the presence of the King, and that the return of Jesus Christ to this world is "the blessed hope" of the Church. With this view certain points are pertinent:

1. The Church is not the Kingdom, but the herald of the Kingdom. In it there is the continuation of God's elective method, begun with Abraham, continued in Israel, and extended to the Gentile world. In Abraham God chose a worthy man to be his pupil in the solitudes of the Syrian uplands, to learn the lessons of monotheism and faith, and thus be a channel of blessing to the whole world. God chose Israel for the sake of blessing the nations and reaching world-wide Kingdom blessings. When Israel failed He did not change His method, but proceeded to choose a spiritual Israel as His Church so that Kingdom blessings might yet reach all humanity. This view of God's electing grace is consistent with the sovereignty of love. If 10,000 men are starving in some distant city it would be no violation of the principles of benevolence to elect one hundred from their number that these might come forth and afterwards return as messengers of bounty to their distressed comrades. God's electing grace in choosing the few that He might show forth His glory to the many "in the ages to come" awakens no protest in the thinking mind. The Church is the herald of a glorious Kingdom, but is not the Kingdom.

2. The Church is not charged with the responsibility for converting the world, but must evangelize the world. This is no mere superficial task to be accomplished by printing texts upon rocks and bill-boards, or sweeping hastily through the world with a cabinet organ, hymn-

books, and speaker on the back of a gospel wagon. Evangelization means what Christ says in His commission, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the consummation of the age." This means going to all the earth, presenting the claims of a personal Christ to every man, baptizing believers into the name of the triune God, and teaching these to observe His commandments so that the Church may indeed be the body or manifestation of Christ to the world.

3. That evangelization of the world will not mean the conversion of the world is plainly set forth in the Scriptures. The type of gospel effort in Noah's day and the result in Noah's day will be paralleled in the Church. Noah evangelized his age, but did not convert it. He was a preacher of righteousness for 120 years while the ark was a-building and so confronted every man of his generation with the message of judgment and with opportunity for mercy. This result will be paralleled. Jesus said, "As it was in the days of Noe, so shall it be in the days of the Son of man." Men did not all believe then and they will not all believe in the gospel age. God could not in fairness send judgment of flood upon the generation of Noah until every man had been warned. Jesus Christ cannot in justice return to judge the world until every living man has been warned. In the dark days of the flood the last man who climbed a hill and was swept from the swaying branches of the tallest tree into the dark tide, knew he was perishing justly and that he had been warned. Every man who will flee in terror at the light of our Lord's return will know also that he had been confronted with a gospel of peace. The Church is responsible for evangelizing the world, but not for converting it.

Which of these views of the Kingdom is correct is of vital importance in getting our bearings for aggressive missionary work. It may steady many minds and sweep away prejudice to know that the advocates of the pre-Kingdom coming of Jesus Christ include the leading scholars, exegetes and evangelists of the church. [For a list of these see page 241.—Editors.]

It is a remarkable fact that not one genuine believer in our Lord's second coming as a condition of securing "the Kingdom" has gone over to the side of destructive criticism or embraced what is termed "The New Theology."

II. THE TESTIMONY OF JESUS CHRIST

1. Much of our Lord's public instruction concerned the Kingdom, and especially in the thirteenth chapter of Matthew do we find pictures of the gospel era in progress toward the Kingdom. We have

here seven parables carrying in their number the suggestion of completeness and in their scope covering the whole gospel age.

The first parable, that of the Sower and the Seed, certainly does not tell of a whole world turned into a fruitful harvest field, but of a harvest gathered out of the world. The whole field is sowed, but there is the hard trodden path, the stony ground and the thorn-producing soil. The picture is plainly that of an evangelized rather than a converted world.

The second parable, that of the Wheat and the Tares, affords an explanation of the mingling of good and evil in a world sown with gospel truth. Our Lord Himself explained the parable, saying, "The field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the consummation of the age; and the reapers are angels." The declaration, "Let both grow together until the harvest," makes plain that there can be no Kingdom joy between the sowing and the reaping. The Master plainly said, "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that cause stumbling (evil institutions), and them that do iniquity (persistent sinners), and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Beyond all controversy these words make it plain that the golden age of prophecy, or the Kingdom era, must follow the judgment work of Christ and His angels.

The third parable, that of the grain of Mustard Seed, illustrates the growth of Kingdom institutions and the compromising attitude of evil. The small seed in the hand of the gardener becomes, when planted, a great tree. This illustrates the mighty growth of Christian civilization. The birds that would gladly have devoured the seed at the time of planting come afterwards to make nests in the branches of the tree. This illustrates the compromising attitude of evil institutions. Some of the most destructive traffics of the world, such as the opium and liquor traffics, have been fostered by Christian governments. It is said that large blocks of the Guinness Brewing Company of England are held by the clergy, while it must be admitted that in our own land the stocks of distilleries and breweries are among the security held by banks and trust companies, the directorates of which seem predominantly Christian. There are votes enough in the church to cleanse our politics and to wipe out every destructive traffic that is blighting humanity, but these dark birds of evil find shelter in that stability of government created by Christian power.

The fourth parable, that of the Leaven, is closely linked with the

third in that it discloses the presence and growth of evil influences within the church during the gospel age. A common interpretation considers the leaven in its working as illustrating the permeating influence of Christianity in human society and finds in the parable a promise concerning the universal sway of goodness in the gospel age. This is open to objection, not only because leaven is always the type of evil in the Holy Scriptures, but because such interpretation as to the triumph of goodness in the present age, contradicts the teaching of all previous parables.

A more consistent interpretation finds in the leaven a symbol of the world influences that mar the life of the church in the gospel age. It is perhaps significant that our Lord should have said, "In three measures of meal," inasmuch as there are three great divisions in the Christian church, the Greek, the Roman, and the Protestant, and all of these confessedly tainted with the various kinds of leaven mentioned in the teachings of our Lord.

The Master spoke of the "leaven of the Pharisees," which was evidently formalism and hypocrisy. It can hardly be denied that in the growth of ritualism and liturgical forms all three divisions of the church have been guilty of substituting form for fervor, and creed for Christ, and the complimentary recognition of God on the Sabbath as a substitute for a life of holiness during the week.

There was also the "leaven of the Sadducees," which is materialism. In our Lord's day the Sadducees denied immortality, and believed not "in angel or spirit." They retained, however, their connection with Jewish worship and strove for Sanhedrin membership and even the office of the high priest, so as to share in the graft system that fattened on the temple service. In our own day men remain in the Church and even fill the ministerial office while denying all the great fundamental doctrines of the gospel, such as "The inspiration of the Scriptures," "The virgin birth of Christ," "The bodily resurrection of our Lord," "The need of regeneration," "The personality of Satan," "The reality of hell," and other plain teachings of the Bible. A glance at current literature reveals the presence of the leaven of the Sadducees in the church. Some presbyteries have not hesitated to ordain young men to the ministry who were confessedly influenced by this leaven.

"The leaven of Herod," which may be defined as worldliness or compromise with the world life, also pervades the Church of today. Christians with jeweled hands put meager missionary offerings into the hand of Christ. Men holding official position in the Church spend more in "burning incense to a deified appetite," than for world evangelization. Professing Christians manifest more enthusiasm over their business and social programs than over Christ's program of

world evangelization. The modern church is deeply tainted with the "leaven of Herod."

The fifth and sixth parables, those of the Hidden Treasure and the Pearl of great price, have been interpreted by most commentators as illustrating the value of the Kingdom to man, when in reality they illustrate the value of certain agencies of the Kingdom to God.

The Hidden Treasure and Pearl of great price cannot symbolize Christian peace for the individual for three sufficient reasons:

(a) Such interpretation narrows the meaning of the word Kingdom to "individual salvation," while the wide meaning of "world empire" prevails in all the other parables.

(b) All that belongs to our individual salvation is the free gift of God and can in no sense be the object of purchase or barter.

(c) Moreover, to claim that these parables refer to the blessing of salvation for man is to declare that Jesus used two illustrations of identical character to illustrate the same thing, a feature not elsewhere found in His teachings.

Israel and the Church

What then is the meaning of these two parables? Plainly this: In progress toward the Kingdom, there are two great agencies which are in a peculiar sense dear to God. The first is Israel; the second is the Church. Israel is the hidden treasure in the field of the world. The Church is the pearl of great price gathered from the sea of the nations. For these God has given His all—His Son, His Word, His Spirit. The more you think about this interpretation you will realize that it recognizes the agencies of God in world redemption and the three divisions of humanity as given by Paul when he said, "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God" (1 Cor. 10:32).

We would certainly expect in the seven parables of our Lord some reference to Israel as an agency of the Kingdom. As members of the great American republic we need feel no sense of jealousy toward Israel in view of that great prophetic day when Israel will be at the head of the world nations and Jerusalem the capital of a federated world. Before that time comes the Church, the pearl of great price, will have been taken from the sea of the nations to adorn the crown of her risen Lord. We who now believe in Christ will be "reigning with Christ" during the Kingdom period, clothed with immortality and enjoying the glory of our resurrection bodies.

The seventh parable, that of the Dragnet, has no reference to the work of Christians as fishers of men, but to God's great dragnet of the judgment day. Here the net of God's judgment will extend to every ocean and sea of humanity and up every river and stream of

population, and around every island settlement so that no one shall escape the meshes of God's net. Men may now excuse themselves from the gospel invitation, but no one will be able to avoid the compulsion of the divine judgment.

The Kingdom truth concerning judgment, taught by the seventh parable, is plainly stated in the twenty-fifth chapter of Matthew's Gospel. When the Son of man shall come in His glory,

> "Before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This Kingdom "prepared from the foundation of the world," is not heaven, but the Kingdom of God on earth, the Kingdom for which we pray when we say, "Thy Kingdom come: thy will be done, as in heaven, so on earth." Thus the teachings of Jesus tell of triumph and the Kingdom, but of triumph and Kingdom through His own return and judgment.

III. TESTIMONY OF THE HOLY SPIRIT

The testimony of the apostles may be termed the testimony of the Hōly Spirit, for after Pentecost the Holy Spirit was the inspirer of all their teachings.

It should be noted in passing, that a certain revelation concerning the second coming of Christ came to believers between the time of His ascension and the coming of the Holy Spirit of Pentecost. It is recorded in the first chapter of the Acts that as the disciples stood gazing into heaven toward the receding form of the Master, two men stood by them in white apparel who also said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." It is probable that these heavenly messengers described as "two men in white apparel" were Moses and Elijah, who at the transfiguration scene were the heavenly visitors, and who may appear again on earth as the "two witnesses" mentioned in Revelation 11:3.

In taking the testimony of the apostles note the words of Peter in Acts 3:19-21. Here Peter is addressing the multitude which gathered in Solomon's porch of the temple after the healing of the lame man. Peter confronted his hearers with their crime in that they had "killed the Prince of life, whom God raised from the dead." He set forth the risen Saviour as the source of salvation and summed

up his gospel in these words: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old."

Peter's message concerned the need of individual repentance, and in this most modern preachers announce his gospel. Peter told also of "seasons of refreshing from the presence of the Lord," which evidently described the pentecostal showers of blessing that should come to the church in all ages in answer to prayer. This part of Peter's gospel is not widely recognized in the church. Too many ministers are doing "dry farming" in fields that have not known the meaning of refreshing showers for a score of years.

Peter's outlook for the return of Christ in the "times of restoration of all things" is a neglected phase of the gospel in many quarters. Repentance, salvation and heaven, constitute the gospel outline in many a ministry, while Peter included the Kingdom age. That "the times of restoration of all things" refers to the Kingdom era on earth is made plain by Peter's declaration that it was of this "God spake by the mouth of his holy prophets that have been from of old." Peter's gospel is sufficient for modern times.

The teachings of Paul parallel those of Peter, and are set forth clearly in his sermon of matchless logic and diction to the cultured assembly of Athens. Setting forth the claims of the gospel he said,

> "The times of ignorance therefore God overlooked; but now he commandeth men that they should all, everywhere, repent: inasmuch as he hath appointed a day in which he will judge the inhabited earth in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Paul's teachings are thus identical with those of Peter, while as to the order of events in the coming Kingdom he leaves no room for doubt in his words to Timothy: "I charge thee in the sight of God, and of Christ Jesus who shall judge the living and the dead, and by his appearing and his kingdom." It is safe to accept the teachings of Paul as to the order of events in eschatology.

IV. SOME CONCLUSIONS

From the testimony of both Old and New Testament Scriptures, we are furnished the basis for certain important conclusions:

The Foci of the Kingdom

1. The first and second comings of Christ constitute the foci of the mediatorial Kingdom. There is but one sun in our solar system, yet the orbit of the earth is such as to produce what may be called a double center. Christ, the Son of righteousness, is the center of the mediatorial Kingdom, yet His manifestation and dominion are such as to make His coming the object of anticipation in both the Old Testament and the New Testament dispensations. If the reader will draw an ellipse to represent the foci of the sun's winter and summer position, he will have a parable of the mediatorial Kingdom and the stretch of gospel time. The first section of time may be considered as reaching from creation to the coming and cross of Christ. Here the Messiah stands forth fully as Prophet with priestly and kingly anticipations. The symbol of worship in this era is an altar pointing backward to the sin of man and forward to the sacrifice of God in Christ. The second era of time, marked by the line between the foci, represents the Church era in which we live. Here Christ is Prophet and Priest with kingly anticipations in the moral order of the world. The central feature of symbolism in Christian worship is the communion table, pointing backward to the death of our Lord and forward to His coming. The third era of time, designated by that portion of the line reaching from the second focus to the border line, represents the Kingdom era that is to follow the second coming of our Lord, an era or age in which Jesus Christ shall be the manifested Prophet, Priest and King, of the mediatorial Kingdom.

2. The harmony of truth concerning the coming of our Lord, His acts of judgment and reign of glory may be stated as follows:

When Christ comes it will be the day of judgment. The day of judgment, like the day of grace, will be an era of time. The day of grace has extended for almost 1900 years. The day of judgment will be long enough to include the millennial age or what may be termed "The golden age of prophecy." The millennium will, therefore, be a part of the day of judgment. In the darkness before the dawn of that day Christ will come for His saints. At the dawn He will come with His saints. During the day hours there will be judgment in the sense of righteousness, equity and peace for the world, and the golden age of prophecy will be realized.

Four Stages of Judgment

3. It is evident from the Word that there are four stages in Christ's work of judgment:

(a) Sin and Satan were judged in the cross of Christ.

(b) Believers will be judged at the judgment seat of Christ in heaven when Christ comes for His saints. This judgment will not

be for their sins, but for their fitness for place of responsibility in the Kingdom. Sins that have been forgiven on earth will never be recalled in heaven. Since God has cast the sins of the believer "behind his back" He will never see them, and should we in days to come look toward our sins we shall see but the face of our God reconciled. The judgment seat of Christ for the believers has to do with character and fitness for Kingdom service.

(c) The living nations will be judged by Christ and His saints at "his appearing and kingdom." Paul says, "Know ye not that the saints shall judge the world?" The world judgment will include the millennial reign of Christ, during which judgment in the sense of equity, righteousness and peace will prevail, and God's ideal of world life be realized.

(d) In the eventide of the judgment day there will be the loosing of Satan, the great apostasy, the resurrection of the wicked dead, the judgment of these and evil angels, and then the sweeping of the mediatorial Kingdom out into the unmeasured era of God's eternity. Christ, the mediatorial Redeemer, will then "deliver up the kingdom to God, even the Father," that God may be all and in all.

Two Stages of Christ's Coming

4. As there are distinct stages in the judgment program of Christ, so there are two stages in His second coming. In the first stage He comes for His saints. In the second stage He comes with His saints. This recognition of the distinct stages in our Lord's coming affords reconciliation for two apparently contradictory passages in the New Testament:

Jesus said to His disciples and to us, "Be ye ready, for ye know neither the day nor the hour when the Son of man cometh." His coming is thus declared to be imminent. Again He said, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Here is the declaration that certain results in gospel progress must be secured before the ending of the present age in His "appearance and kingdom." The only reconciliation of these two passages is by observing that the first "Be ye ready," has reference to His coming for His saints, while the second marks the time of His coming with His saints for world judgment. Because we do not know how much of the world evangelization will be left for accomplishment by "the foolish virgin" part of the church shocked into earnestness by the "rapture" of the saints, the first stage of our Lord's coming is rendered imminent, so that no events can be predicted as absolutely essential to fulfill earthly conditions of that coming. We are thus called upon to live "soberly and righteously and godly in this present

world; looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ." We are as truly enjoined to live "looking" as to live "soberly," "righteously" and "godly."

5. This waiting for the coming of the Master and recognition that triumph will come only through "his appearing and kingdom" will not make us careless as to matters of practical life or indifferent as to the various lines of effort for present world improvement. Only as we live practically can we have a financial basis for gospel effort. Just in proportion as we make our civilization reflect the truth and righteousness of the gospel, will that gospel make its appeal to alien races and be accepted as the good news of God. While we know, therefore, that national righteousness will not be fully secured through the National Reform Associations, or world peace through The Hague Tribunal, we may yet be interested in both because recognizing that any movement toward righteousness and peace hastens the work of gospel progress, the success of which means the coming of the King.

A Generation Job

6. The great central truth with which the Church has ever been confronted is that the evangelization of the world is a "generation job":

(a) We have no responsibility for the generations of men dead and gone. We can not reach those yet unborn. The gospel commission is to a generation of living believers.

(b) If the world is ever to be evangelized, it will be because the living believers of some one generation rise up with divine courage, strength, and sacrifice, and resolve to give the gospel to their own generation.

(c) It is evident that the apostolic Church accepted this program of her Lord and came near its accomplishment. Only by return to apostolic faith and apostolic hope, and the use of apostolic methods and power, shall we meet the demands of our age. It is well enough to talk of "the tithe as a minimum" in gospel beneficence, and to fix "quotas" as the measure of gospel effort, but the church will never accomplish her mission until she accepts "the Pauline quota" of "the fellowship of His sufferings," with which the meager offering and efforts of believers today have a poor comparison.

The emphasis of the neglected doctrine of our Lord's return is the only path of approach by the Church to an adequate enthusiasm in both home and foreign mission work. History reveals that every great revival has come to the Church through the emphasis of some neglected doctrine:

(a) The power of kingly depotism was broken in England and the

Magna Charta wrested from King John when gospel teachers began to emphasize the sovereignty of God.

(b) The Protestant Reformation was ushered in when Luther emphasized the neglected doctrine of justification by faith.

(c) The great spiritual movements under the Wesleys and Whitfield began by emphasizing the neglected truth concerning the freedom of the human will, which had been over-shadowed by the placing of excessive emphasis upon divine sovereignty.

(d) Finney had his power as an evangelist in discerning what had been the neglected doctrines in the various communities where he labored.

(e) Moody swept the world with evangelistic power by placing a new and deeper emphasis upon the Fatherhood and love of God.

(f) Evangelist Sunday has power in his ministry because preaching a full gospel and boldly emphasizing the neglected and unbelieved doctrines of the Bible concerning the reality of sin, the personality of Satan, the certainty of hell, the unbreakable connection between the persistent choice of sin and endless death, and the Kingdom glory of our Lord's return.

An Adequate Fulcrum

The modern Church will find an adequate fulcrum for the lever of missionary effort in the fact that our blessed and crowned Lord awaits but the completion of world evangelization to manifest Himself in glory to our waiting eyes. It has been objected that the view that the Church cannot convert the world will cut the sinews of missionary effort and produce the lassitude of pessimism in missionary work. A sufficient answer is that the traditional view that the Church must convert the world has not strung the sinews of Christian effort for worthy activity, and that the great lack of worthy beneficence in present missionary effort is caused by the latent and expressed fear that the Church in her struggle with evil is engaged in a hopeless task. It is from professing Christians that we hear the melancholy declarations, "Evil is here to stay," or, "It will take hundreds of years to secure the triumph of righteousness." Let believers grasp the glorious fact of the gospel that Christ but awaits "world evangelization" ere He comes to introduce the Kingdom, and that the world can be evangelized in our generation and our hearts gladdened by the return of Him "Whom not having seen, we love"; then will missionary contributions be quadrupled, and volunteers hasten to herald a coming Lord to the ends of the earth.

The "Kingdom note" is that which is lacking in our present age. The Roman Church, holding the "heresy of the ages" that the Church is the Kingdom, would fain exercise kingly prerogatives, "gathering

out" and "burning the tares." Roman persecutions have resulted from failing to perceive that the Church is but the herald of the King. The Protestant church, missing the gospel vision of the Kingdom of God on earth, is preaching a gospel of personal salvation and of heavenly glory, but failing to inspire effort with God's truth concerning "the glad Kingdom day."

A Gospel to All Nations

The message of the Church to the nations should be, "Jesus is coming again." We have been proclaiming a creed rather than a Christ, a plan rather than a person, a system of ethics rather than a Saviour of men. True mission work is not proclaiming that Christianity is better than Buddhism, Confucianism and Mohammedanism, but that a crucified, glorified and coming Christ is better than a dead Buddha, Confucius and Mohammed. Gospel preaching is not reporting the results of an autopsy over a dead Christ, or proclaiming a coroner's verdict as to the cause of His death, but it is proclaiming a living Lord and telling the nations that He is coming for world judgment and glorious Kingdom rule. Paul's gospel at Athens is the gospel needed for our age;

> "But now he commandeth men that they should all, everywhere, repent; inasmuch as he hath appointed a day in which he will judge the inhabited earth in righteousness by the man whom he hath ordained whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The Church, which is the body of Christ, will reach the measure of His purpose, world evangelization will meet conditions of judgment, and the Kingdom will be ushered in by the coming of the King.

In the devotional literature of the Church there is a sweet yet melancholy exhortation to haste in Christian work:

> "Work for the night is coming,
> Under the sunset skies:
> While their bright beams are glowing,
> Work, for the daylight flies.
> Work, till the last beam fadeth,
> Fadeth to shine no more,
> Work for the night is darkening,
> When man's work is o'er."

But with Pauline outlook and apostolic hope I would rather sing:

Work for the day is coming,
Out from the throne divine,
When Christ the star of morning,
Upon His own shall shine,
Work for His beams of glory,
Shall end our sorrow's night,
And the sunshine of His presence,
Bring day of endless light.

Work for each gospel message,
In home or foreign land,
Prepares for our King a highway,
Fulfilleth His last command.
Work for the light eternal,
Soon will be bathing thy brow,
Then by the side of Jesus,
We shall know the meaning of now.

THE LORD'S COMING THE KEY TO THE SCRIPTURES

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SOME years ago, while attending the Keswick Convention in England, I had the pleasure of hearing Dr. Wilson, of St. Michael Presbyterian Church, Edinburgh. In his address he made the statement that he had had three Bibles in his lifetime. He then went on to describe what those Bibles were.

The Three Bibles

The first was the one he had learned to know and love at the time of his conversion, the Bible that revealed the Lord Jesus Christ to him as his all-sufficient Saviour, and showed him Christ's full, perfect and complete salvation; and as he realized these precious truths, the Bible for the first time became a living book to him. The second he mentioned was the one he had read in the light of the truths for which the Keswick Convention stands: the possibility, privilege, and power of a sanctified life. Once more he turned to the Bible with a new zest, and a new appreciation. The third was the Bible he had learned to value through a visit to the Holy Land. There he had been able to see the truths of Scripture in their original setting, and to understand them in a way hitherto impossible.

A Fourth Bible

This morning I desire to speak to you of a fourth Bible, i. e., the Bible read in the light of the Lord's second coming. To thousands upon thousands of God's children, the realization of the truth of the Lord's second advent has made the Bible to be indeed a new book. I heard a clergyman in Toronto make the statement that on an occasion when he was laid aside in sickness he had read a work on the Lord's coming, and that truth had taken such a powerful hold upon him that a new world, as far as the Bible was concerned, was opened to his view. I think we all can say that. I think we all know that when we began to study the truth of the Lord's coming, it did make the Bible a new book, and gave it such an interest as I doubt we could obtain from any other quarter or in any other way.

I. THE UNIQUE PLACE OF THE LORD'S COMING IN SCRIPTURE

The truth of the Lord's coming occupies a unique place in the Bible. There is more said about it than about any other doctrine contained there. It may surprise you to know that more than one-third of the whole Bible is devoted to prophecy. Both through the Old Testament and the New Testament that great truth stands out conspicuously on almost every page.

The Old Testament

When we turn to the Old Testament, we find that God's children in all ages looked forward expectantly for the Lord's coming. It is true that in the Old Testament the coming of Christ a second time was mingled with the thought of His coming the first time; and yet in almost every such prophecy where the coming is referred to, you will see intimations that it was to be of a dual character: His first and His second appearing.

Look at a few of the many allusions to this precious truth that we have in the Old Testament. We find it very early; it is no new teaching. For instance, Adam and Eve in the Garden of Eden looked for the Lord's coming. They were led to do so from the promise that God gave to them in His word to the serpent, that the seed of the woman should bruise eventually the head of the serpent. Look again at the first prophet, Enoch. We have his prophecy, it is true, recorded in the New Testament; but it is nevertheless a fact. Enoch was the seventh from Adam, we are told by Jude; and he prophesied:

> "The Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Look at Abraham, the father of the faithful. We are told by St. Paul in the Hebrews that he looked for "a city which hath foundations, whose builder and maker is God"; and that the city is the New Jerusalem, which can come only by the second advent of the Lord Jesus Christ. Look at David, the great psalmist and king, the man after God's own heart. You remember how he speaks of his hope when he says: "I shall be satisfied, when I awake, after thy likeness," a wish that could find fulfilment only when the Lord Jesus Christ comes. We might say that all the prophets are united in bearing testimony to the same truth, that the second coming of the Lord Jesus Christ was the ultimate hope of all the Old Testament saints.

The New Testament

When you come to the New Testament, of course you get this hope much more clearly revealed. It shines out in all its brightness and effulgence. One writer at least says it is directly referred to no less than 480 times. The exact number of recurrences of the fact of the Lord's coming is somewhat doubtful. I have never personally investigated the point, and I cannot say absolutely whether that is correct or no. There are no doubt 480 distinct allusions to the Lord's coming in the New Testament. It may be said truthfully also that every writer there speaks of the Lord's coming. If we accept every type and figure as well as reference, then we may say that there is not a single book in the New Testament that does not speak of the Lord's coming. It receives more attention than any other doctrine. You read there far more about it than you do about faith; you read there far more about it than you do about the blood of Jesus Christ, that cleanseth from all sin; although both faith and the blood are absolute essentials. You read more about it than you do about even the great doctrine of love, "without which all our doings are as nothing worth."

II. THE LORD'S COMING THE KEY TO THE SCRIPTURES

Why does this truth take such a prominent position in the Old and New Testaments? For this very reason, that the Lord's second coming is the objective point to which all God's past and present operations are tending; it is the crowning fact in His redemptive work; and, therefore, it is the truth that stands out preeminently. All that God has done and is still doing, is for the purpose of bringing about the Lord's coming. It is only when you see that truth in its clearness that you can get a proper conception of what the Bible really does teach. It is indeed the key to Holy Scripture. Without this knowledge the Bible is a disjointed book, apparently full of contradiction. You cannot understand it. You can see it only in its separate parts, and you will never get a vision of the whole until you realize the fact of the Lord's coming.

Sabatier tells us of the contradictory impressions made upon those who view the wonderful frescoes of Giotto in the basilica in Assisi when seen under different conditions. He describes an occasion when an art critic went in to inspect those wonderful paintings. It happened to be a very dark, dull, cloudy day. The only light that he had by which to investigate them was a small lamp with a reflector, and the best he could do was simply to turn the light upon separated details of the great pictures. It was not very satisfactory. He saw perhaps an arm, or a hand; or perhaps a hideous face, or a beautiful face, as the case might be; but he could not put it all together. He

had a very poor impression of what the frescoes really were. However, the next day the sun shone out, the day was bright and clear and beautiful, and then, when he went into the basilica, what a vision of beauty burst upon his view! How distinctly the frescoes appeared! Now he saw the purpose of the artist; now he could take in a general view of the whole thing; now he could study them as they could only be studied, in the light of God. Beloved, it is just the very same thing with regard to the Word of God itself. Without this centralizing truth of the Lord's coming, you can never appreciate the Bible as you should. But with that truth realized the Bible becomes plain, sublime and beautiful, and we value the precious Book at its true worth.

I wish now to speak to you upon some lines that will help you to see that the truth of the Lord's coming is indeed the key to the Holy Scriptures. It was St. Augustine, I think, who made the statement that if we "distinguish the periods, the Scriptures will agree." We must see the great dispensational purposes of God before we can possibly understand the Bible as we should.

1. The Doctrines of the Bible

Let me bring before you, first of all, this thought, that Bible doctrines cannot be understood satisfactorily except in the light of the Lord's coming. Dr. Russell showed us how there would have been no conflict between Calvinist and Arminian if this truth had been realized as it should have been at the time of the Reformation. It puts every doctrine into its proper place. We speak of the Lord Jesus as the Christ, and by that we mean, of course, that He is our Prophet, our Priest, and our coming King. Most people, however, look upon the Lord Jesus Christ as only their Prophet and Priest. They have no place for His kingly reign. They do not see how He is going to carry His work to a successful issue; and He cannot do so unless He comes as King, to put down all opposition and take to Himself His great power and reign. Until that event takes place men will say, as they do say, that Satan is gaining the advantage. You must, therefore, if you want to see the truth in its fulness, believe in the doctrine of the Lord's coming.

Take the fundamental truth of *justification*. Speaking personally, I can say that I never understood in its fulness the doctrine of justification until I realized it in the light of the Lord's coming. I am not very greatly surprised that men confuse justification by faith and justification by works. I am not very greatly surprised that the vast majority of professing Christians have never attained to a settled peace. I do not see how they can attain to it with the views they hold, because it is not until we learn to see this truth in the

light of the Lord's coming, not until we can distinguish how the Lord justifies us by faith alone, and how, so far as the question of sin is concerned, there is, therefore, now no condemnation of the true believer, that a man can have peace. But when you see the truth of the Lord's coming, all becomes plain; that is to say, if you realize it as we believe it should be realized. Then you can see how the work of Christ on Calvary has made a "full, perfect and sufficient sacrifice, oblation, and satisfaction for the sin of the whole world"; and that every believer accepting the great work of Jesus finds adequate forgiveness for all his sins. There is a true differentiation between the judgment of the saints and the judgment of the world, and without that differentiation, I do not see how a person can possibly attain to settled peace, or how any one can appreciate as they should the great truth of justification. And what is true of justification is true of almost every other doctrine. You cannot appreciate it, you cannot understand it properly, unless you study it in the light of the Lord's coming.

2. The Ordinances of the Bible

Again, I would say that Bible ordinances cannot be appreciated truly apart from the truth of the Lord's coming. There are a number of such that we are all agreed upon. For instance, we are all agreed as to the necessity for *public worship*. But men never will appreciate public worship unless they become possessed of the truth of the Lord's coming. Ministers will not; congregations will not. It is only in the light of the Lord's coming that we shall appreciate fully the privilege of meeting together for the worship of God. You remember how St. Paul speaks in Hebrews 10:24, 25. He says:

> "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching."

I think it was Mr. Moody who made a statement somewhat to this effect,—that he never preached a sermon without thinking that possibly the Lord might use that sermon for the calling out of the last saint who should go to make up the full number of God's elect, and so bring about the Lord's coming. Oh, beloved, if our public worship was conducted in the realization of that great truth, how it would change it all! We should hear nothing about the new theology. There would be no down-grade teaching, as there is today. I do not think any true believer in Jesus Christ would ever absent himself from God's house and from God's worship if he realized that the

Lord Jesus Christ might come that very day. It makes all the difference in the world whether or not you really believe in the possible immediate coming of Christ.

Take the great divine institution of the *Sabbath*. I do not think we ever shall appreciate the Sabbath day, I do not think we ever shall use it as we should, until we begin to do so in the light of the Lord's coming. Look back at the Sabbath as God originally instituted it. You remember the first Sabbath saw the introduction of man, created in God's own image, into the earth, and all was in perfect harmony; nature was in harmony with God and man, and God was in harmony with all nature. We are told in chapter 4 of Hebrews, "There remaineth therefore a rest to the people of God." That will be the endless Sabbath. That is the Sabbath to which the first Sabbath pointed, and for which it was intended to be a constant preparation. When that Sabbath comes, we shall see the introduction of the new Man, the second Adam, the mystical Christ, brought into perfect accord once more with all nature and with God. And it is only as we realize that the earthly Sabbath is intended as a preparation for the heavenly Sabbath, for the coming of the Lord Himself and for our enjoyment of His presence then, that we shall ever rightfully appreciate and value the privilege of the Sabbath day. How few are doing that at the present time! How many there are who give the Sabbath no thought whatever, but simply spend it as a day of amusement, perhaps, or of sin, with no thought whatever of its value!

Take the sacraments. For instance, I do not think you can appreciate *baptism* in its fulness until you view it in the light of the Lord's coming. See what St. Paul tells us about baptism in the Epistle to the Colossians (2:11, 12):

> "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Baptism not only looks back to the death of Jesus Christ, with Whom we are buried, but baptism implies resurrection with the Lord Jesus Christ, by which also we are risen with Him. If that is the case, what will be the outlook? Look at the third chapter, the first three verses:

> "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

> Set your affection on things above, not on things on the earth.
> For ye are dead, and your life is hid in Christ with God.
> When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

And therefore the ultimate outlook, even of the sacrament of baptism, is the Lord's coming. That is why we are baptized. It is a step in preparation for the Lord's coming.

Look at that other great sacrament, the *Lord's Supper*. We shall never value it at its true worth until we realize its bearing upon the second advent. Our blessed Lord bade us break the bread and drink the wine until He come. We call it the Lord's Supper. You know the evening meal is the one to which all the members of a family usually get home. They are not always able to breakfast together, and they are seldom able to dine together; but they can all get home to supper together when the day's work is done. And so there is coming a glorious supper by and by, the marriage supper of the Lamb in heaven, and each Lord's Supper should remind us of that great supper; and that great supper will be brought in by the return of the Lord Jesus Christ. Therefore, I think, that whenever we come to the Lord's Table there are three directions in which our thoughts should go. We ought to look back to the cross, we ought to look up to the glory, and we ought always to look on to the coming of our Lord. Each holy communion, if only we observe that communion as the Lord would have us observe it—"Let a man examine himself; and so let him eat of that bread and drink of that cup"—should see us progressing week by week, month by month, or quarter by quarter, as the case may be, in holiness, in preparedness, in readiness for the coming of the Lord Jesus Christ.

Therefore, because we cannot understand Bible ordinances, or appreciate them as we should, apart from the realization of the truth of the Lord's coming, I say that the Lord's coming is a key to a proper understanding and appreciation of the Holy Scriptures.

3. The Promises of the Bible

Let us pass on to notice that the Bible promises cannot be realized fully, apart from the Lord's coming. We value the promises. We rejoice that there are thirty thousand of them in the Word of God. But never shall we appreciate them as we should, never shall we seek to realize them in their fulness, unless we see them in the light of the Lord's coming.

Take the first great promise. We looked at it a moment or two ago, that promise which we find recorded in Genesis 3:15,

> "And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

That was the primal promise. That is the promise in which are wrapped up all the promises of God, because every other promise is but the expansion of that one. It is the promise of the coming of the Lord Jesus Christ, as we have seen already. It is the promise of the ultimate triumph of the Lord Jesus Christ over all the works of the devil. "For this cause was the Son of God manifested, that he might destroy the works of the devil," and He is going to do it. But He will not do it until He comes. Sin will go on until Jesus comes. A great many people look upon the Lord's coming as catastrophic. It is that, of course. And because it is catastrophic, they say that they do not like the thought of the Lord's coming. But, can there be any greater catastrophe than that of sin? Can there be any greater catastrophe than that which is going on every day, all about us, from the sin, the wickedness, the evil, the death, the temptation and the misery that are afflicting the millions of people upon the face of this earth? Should we not look forward to the day when all that will be done away? And it will be when Jesus comes. When this promise is fulfilled, then sin will be no more, and Satan himself will be vanished. He will be put away; every sinner will have been put away; and only righteousness will be on the face of the earth.

Remember, St. Paul says: "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). He is not bruised yet. He has bruised the heel of Jesus Christ, but Jesus Christ is going to crush the serpent's head; He is going to destroy him. The head of the serpent, you know, is the vulnerable part.

Every other promise is but an expansion of that first great promise and, as I say, you will never realize the promises of God as you should, and you will never see that they will be fulfilled in their absolute completeness, until you realize them in the light of the coming of the Lord Jesus Christ.

4. The Types of the Bible

I might say also that the types of the Bible necessitate the coming of the Lord. You are all aware that the Bible is filled with beautiful types; and I do not know any of them that you can understand fully and appreciate apart from the realization of the Lord's second advent.

Take, for instance, that great type of *Melchizedek*. You remember he was one of the great typical characters of the Old Testament. He was a king as well as a priest. He comes to Abram after the defeat

of the four great world powers, when Lot, the typical Hebrew, had been delivered, and blesses the father of the faithful as the possessor of heaven and earth. In Psalm 110 we read this prophecy of Jesus: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." Jesus then is a Priest-King. How can this be fulfilled unless the Lord Jesus Christ returns? How can we understand this great type, except in the light of the Lord's coming? It would be an impossibility.

Take the type of the *bride*, which runs all through Scripture, that beautiful type, seen in Genesis, seen all through the Old Testament, and seen in its perfection in the New Testament. We look first in Genesis, and we see Eve, the bride of Adam, formed out of his side, presented to Adam, becoming his bride, his wife. We understand what it all means when we read Ephesians 5:25, 27 and 32:

> "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing;
> This is a great mystery: but I speak concerning Christ and the church."

There is a day coming when that type will be fulfilled, when Jesus Christ comes. So it is with every type.

Conclusion

I think I have said enough to show you that the Lord's coming is indeed the key to the Holy Scriptures. Without this key all will be confusion. You may study separate doctrines; you may take up individual facts; but you cannot see them in their true connection and proportion, you can never realize them as you ought, and they will never do you the good they would until you have read and studied them in the light of the truth of our Lord's return. I think it was Dr. Gordon who told the story of a gentleman in Dublin who was in a great hurry to get to a certain place. Jumping into a cab, he called to the coachman, "Drive me off as quickly as you can." The cabman jumped upon the box and began to drive furiously. After some little time had passed the gentleman inside called, "Where are you going?" The cabman said, "I don't know, sir." "Where are we?" "I don't know, sir. You told me to drive off as quick as I could, and I have done it." He did not know where he was going; he did not know what the end of the journey was going to be. That is just exactly as it is with many, many, people in reading the Word of God. They do not see its purpose, they do not see its trend, they do not see God's object, they do

not realize their proper place in God's great scheme. All this confusion, will persist until they get an objective point and realize the great objective fact of the Lord's return, and see that everything is tending to that end; and that end will be glorious!

THE DOCTRINE OF THE LAST THINGS AS FOUND IN THE PROPHETS

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THOSE of you who have the program, who have given it your attention, will not need to be reminded that at this hour today, tomorrow and the following day, if God will, I am to speak on the biblical doctrine of "The Last Things." This morning the theme is "The Last Things as Found in the Old Testament Prophets." The mere announcement of a theme so vast will, I am sure, bring to your minds the suggestion that, if I am in any sense to cover so great a ground, I must generalize; I must bring into a kind of prophetical harmony the testimony of so many witnesses. It would, obviously, be impossible to take up the prophetic books one by one, as I should very gladly do if we had three weeks instead of three days for this part of our study. I shall therefore, try to make a composite picture of the last things as seen by the Old Testament prophets.

The Prophets

It may not be amiss to pause for a moment before we enter upon the study of their writings, to consider the mission and office of the Old Testament prophets. The Old Testament prophet was no part of the regular and organized commonwealth of Israel, secular or religious. The prescribed order (Ex. 25:22) was in the promise of Jehovah that from above the mercy seat He would commune with the high priest as, once every year, on the great day of atonement, he went into the Holy of holies. That was the regularly appointed channel of communication of the unseen King with His people concerning the things they needed to know from Him. That would have been the normal and regular order of things in Israel. But it is evident that, while any man competent to learn a few ritual observances could do the outward things of the office of high priest, communion with God, in any dispensation and at any time, is a matter of spiritual fitness, and an unspiritual high priest, however accurate he may have been in the ritual of the tabernacle or the temple, could never receive from God or pass on to His people those communications that their state from time to time demanded. The priests sank into mere mechanical performers of a ritual, sharing the unspirituality of the people, and therefore it became necessary

that God, if He would communicate with His people, rebuking their sins, encouraging them with great promises, calling them back to a spiritual walk with Him, should raise up, outside of the regular order, men of God who might receive His words and pass them on faithfully to the people. So the prophets came into the life of Israel.

The appearance of a prophet in Israel was always a token that something was wrong, that God had a controversy with His people. The first and the fifth chapters of Isaiah are typical of this. The first chapter of Isaiah gives Jehovah's view of the religious zeal of Judah. It was "an abomination" to Him, at the very time when the sacrifices were multitudinous, and the new moons and Sabbaths strictly observed. That chapter stands as the divine contempt and disgust for religious zeal without holiness of life (Isa. 1:11-17). The fifth chapter is Jehovah's demand for spiritual fruit, and his refusal of mere natural goodness—"wild grapes."

It sheds a great light on the nature of the prophetic ministry if we pause for a moment to think of the three names by which these men were called. The first of them, you will remember, is "man of God" (1 Sam. 2:27-35; 1 Kings 12:22; 13:1-3; etc.). When a prophet had appeared in Israel, and there was some need for divine guidance, they would say, "Let us go to the man of God"—the man given up to God, God's man in their midst. And we are not surprised, a little later, to find that this man came to be called "a seer." He was called a seer because he saw things; and God enabled him to see things because he *was* a man of God. He was first a man of God, and then he was a seer. He saw.

You will find that the prophet saw two kinds of things: he saw his own age, the times in which he lived, from the divine point of view, and that is a very different thing from seeing it from the human point of view. That was the radical difference between the true prophets and the false prophets. The latter judged everything from the human standard. The true prophet was the analyst and the exponent of his own time. But in whatever Jehovah may have had controversy with his ancient people, the true prophet was on God's side, and therefore he was an unpopular man.

The false prophets had a sing-song message. It was, "Peace, peace, peace," when there was no peace. They looked about them and they saw at the moment Israel at peace, prosperous, everything looking hopeful. They were the cheerful optimists of that time, and their message was a welcome message. For aught I know they may have been great on statistics. They may have been able to point out that while the population had increased two per cent, the sacrifices had increased three per cent.

I do not know how it may be out here, for I have not been in

the West for some months, but in the East we hear a great deal about "peace, peace" just now. We had a peace banquet about a year ago in New York, and the representatives of the great powers at Washington were all invited. The then President of the United States came to grace the occasion with his official sanction. Some letters of apology and excuse were read, among them four letters from ministers—resident at Washington, excusing themselves from attending the peace banquet on the ground that their countries were at war!

The real prophet of God was an unpopular man because he saw, below the superficial prosperity of the time, that which a holy God could not approve. The man of God "saw" because he *was* a man of God, and, seeing, he spoke, and so we have the prophetic ministry.

His message to his own time was always a message of rebuke, of warning, of exhortation, but also of encouragement to those who had held true. You may get a full illustration of that phase of the prophet's ministry in the first chapter of Isaiah. It is remarkable that the controversy of God with Israel concerned their religion at the very time when the altars were reeking with sacrifices, and the smoke of them ascended daily from the temple. The very things that seemed to the optimistic false prophet a proof of religious prosperity, were to God "an abomination" (Isa. 1:11-14). His controversy with them was not that they were forsaking the outward things of religion, but that they were putting their faith into those outward things. What God wants, in any dispensation or age, is practical righteousness—not a mere formal "religion."

The Prophet and His Own Time

The prophet's message to his own time was always one of rebuke. As to the near view, the immediate future, the prophet was invariably a pessimist. He invariably told the people that the present condition of things could not last, so long as there was a holy God in the heavens. The prophet in the Northern Kingdom predicted the Assyrian captivity; the prophet in Judea predicted the Babylonian captivity: and both of those things came to pass. They warned the people that God would sweep them from off the land into which He had brought them (Deut. 28:15-45; Isa. 29:1-14; Jer. 25:7-10; etc.).

Then came a promise of encouragement. After seventy years, a remnant should return (Jer. 25:11, 12). It was necessary that Messiah should be born in that land; it was necessary that the Mosaic law should be in full operation in that land, when the Messiah should come. Therefore, from these two chastening captivities, a remnant returned (Ezra 1:1-2:70; Neh. 7:66, 67), but never the whole nation; and the whole nation has never yet gone back.

The Prophet and the Distant Future

Now, with that as the near view of the prophet, and with the promise of a partial restoration after seventy years as the ray of hope for the near view, the prophet in the larger vision saw, beyond the captivities, beyond the return of a feeble remnant, and the re-establishment of the national worship and temple in Jerusalem, a great and glorious day for that people, and for the whole earth.

When our Lord expounded to the Emmaus disciples (Luke 24: 25-27), beginning with Moses and going all through the entire Old Testament, the things concerning Himself, He divided these "things" into two categories,—the "sufferings" of Messiah and the "glory" of Messiah; and that gives us the clue to the predictive element in the Old Testament prophets. When we have passed beyond the local setting of the prophet's own time, when we have seen that his near predictions have all been fulfilled, then we take up the greater vision concerning Israel and the nations, that obviously, from any point of view, remains to this day unfulfilled.

The prophet of the Old Testament saw in the far vision, first of all, the person of the Christ; and he saw Christ, as our Lord Himself pointed out, in His two aspects of a suffering Christ and a glorified Christ. Peter tells us that this seeming paradox, suffering and glory, blended together in one horizon with apparently no interval of time between; seeing both the cross and the throne, but seeing them in one vision, exercised the Old Testament prophet. He searched his own writings, "What, or what manner of time, the Spirit of Christ that was in him did signify when it prophesied beforehand the sufferings of Christ, and the glories that should follow." Naturally, the prophet would ask, "How can this be? How is it that at one and the same time this coming One, this Messiah, shall be like a sheep led to the slaughter, bearing the iniquities of us all; and yet reigning in resistless power and majesty from David's throne? How can He be crucified, as in the twenty-second Psalm, and yet be reigning, as in the twenty-fourth Psalm? How can He be nailed to a cross, and yet be the King of glory coming in manifested power?"

The Old Testament, as I say, affords no explanation whatever of that apparent paradox, no solution of the enigma. The person of the Christ was described—His origin, as born of a virgin in the family of David, and yet, Immanuel, "God with us." He should be a Son given, a child born; and yet that Son given and that child born should be "The mighty God, The everlasting Father, The Prince of Peace."

The ancient prophets of Israel, must have had deep thought and

long vigils of prayer over such a vision as that; but it was written down in faithfulness, and there it stands to this day; and there it stood when the Messiah appeared. Very many of the problems, the difficult things in prophecy, are made clear by their fulfilment. I would suggest, if you will permit me to do that, that you do not engage in too much controversy, or be too sure over the method and manner of the fulfilment of every detail in the Revelation from Patmos. We shall know more about it, doubtless, as the times draw near, for many a prophecy that stands for ages in the books, God has designed for the enlightenment, comfort, and faith of those upon whom that prophecy shall rest for its fulfilment.

The Old Testament prophet saw the Messiah as a sacrifice for sin (Psa. 22; Isa. 53:1-12) and saw Messiah as David's Son reigning from David's throne, over a Kingdom whose capital was Jerusalem, but the ultimate bounds of which took in all the nations, and the whole earth. That was the prophetic vision in its broadest aspect. But that there should come an interval of time, a period of time, nineteen or more centuries long, between the cross and the throne, was not unveiled to the Old Testament prophet. He saw, remember, a King and a sacrifice. The King was Davidic as to His human birth; but absolutely divine,—in the fullest sense Deity.

That is the prophetic picture of the coming One, a man in the Davidic line, and yet in the very fullest sense Deity, "God manifest in the flesh." That is what the Old Testament prophet saw as to the coming Christ.

We now pass from the Old Testament view of the coming King and sacrifice, to the Old Testament description of the Kingdom over which this King shall reign.

The Kingdom Not the Church

The first thing we need to remember, and always to remember, when we are studying the prophetic picture of the Kingdom is that it is not in any sense whatever a picture of the Church. We are told distinctly by the apostle Paul that the Old Testament prophet did not see the Church (Eph. 3: 1-10). The Old Testament prophet saw a world-wide salvation; saw not only Israel as the object and beneficiary of that salvation, but also the Gentiles; and you know how copiously the apostle Paul, in the ninth, tenth and eleventh chapters of Romans, quotes from the Old Testament prophetic writings, to show that the Gentile was always in God's thought in connection with the saving work of the Messiah. That in the interregnum between the crucifixion and second coming of Christ He would bring into being a wholly new thing, "My church" (Matt. 16:18), was "a mystery hid in God" (Eph. 3:9).

What we need to study, is what the Old Testament prophet saw concerning the Kingdom.

For that which was the ultimate thing in the prophet's vision, is now the ultimate thing in our vision. The Church is being built, we ourselves are in and of it—the Kingdom is yet future. We still pray, "Thy kingdom come."

The Kingdom Described

I am going to read, first of all, from that great vision of the Kingdom which we have in the eleventh chapter of Isaiah. Let me say that you may coördinate all Kingdom prophecy to the different divisions of that eleventh chapter of Isaiah. You may go through the Prophets one by one, and gather up all that they have to say descriptively concerning the Kingdom, and you will see that it is but an amplification or development of what was given Isaiah, and written by him in the eleventh chapter of his prophecy, as we have divided it.

I read: "There shall come forth a rod out of the stem of Jesse," —Jesse, you remember, was the father of David—"and a Branch shall grow out of his roots."

The visible part of the Davidic tree has been cut down. The branch does not grow out of a flourishing tree. You remember in another relation, in connection with His humiliation and sacrifice, the prophet Isaiah tells us that He "shall be as a root out of dry ground." The root did not die, though the tree was cut down. When Messiah was born, and appeared in Israel, there was no descendant of David on that throne; an Idumean usurper was there, tolerated by the overlordship of Rome. The Davidic family had not perished however.

Remember this, and it is a very important thing to bear in mind on the side of apologetics: When Jesus Christ appeared, the genealogical records were still in existence. If it had been possible to prove, as it would have been possible to prove if it had been true, that He was not of the Davidic family, not a Jew would have followed Him, for every Jew knew that the Messiah must come out of the tribe of Judah, and out of the family of David. But the records were there; and we may be very sure, when we remember the enmity with which He was met by the great of that day, that very carefully had those records been scrutinized to discover, if possible, that as to His ancestry He was an imposter. But even that enmity made no charge that Jesus was not the Son of David. No: the root was then still there; but where could it be found now, save in Him. The Branch grew out of the root, and the Branch is eternal, David's Son and God's Son; and we shall never have the Kingdom

until we have David's Son on David's throne (Isa. 9:6, 7; Luke 1:31-33; Acts 15:14-17).

Next, the prophet sees the spiritual nature of that Kingdom. The very power by which the King will establish His Kingdom is the resistless power of the Spirit of God.

> "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."

This is the seven-fold Spirit, the fulness of the Spirit manifested through a medium absolutely fitted for that manifestation. Oh, how much resistance the Spirit finds in us! How ill-fitted we are to be the vehicle of His manifestation, and His power! But in Jesus Christ the Spirit found One through Whom He could and will work without resistance.

Then we have the absolute justice of the kingdom:

> "And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ear."

That is the best we can do. The very best that human justice can do is to judge after the sight of the eyes and the hearing of the ears. What we seek for in a judicial inquiry, is someone who saw, or someone who heard; and very properly we exclude secondary or hearsay evidence. And yet how clumsy are our attempts at justice, after all! I used to practice law, and so had a first-hand opportunity of seeing how often justice miscarries. There is a great collection of reported cases where the wrong man was hanged or imprisoned. Only the other day a man was turned out of the penitentiary in Pennsylvania, after thirty-two years of incarceration, because the real culprit had been found! But the King shall judge from perfect knowledge. Motives, facts, everything concerning any acts of judgment will be known, and absolutely known by Him. Well then, we shall have justice, shall we not?

And then the poor and the meek shall have justice:

> "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Take that point for just a moment. In the Kingdom age dis-

obedience to the will of the King will not be passed over or tolerated. It will be punished.

And now we come to the great Kingdom word:

> "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Dwell for a moment upon that quality of the Kingdom, righteousness, for that is the great Kingdom word. In the Sermon on the Mount we have our Lord's own interpretation of that word "righteousness" as applied to the Kingdom. If we wish to know what conduct will be required under a reign or rule of righteousness, read the Sermon on the Mount. That is righteousness, from beginning to end.

> "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

That is, ferocity is to be taken even from the animal world. In one of his poems, Tennyson tells us that the little grove behind his home "ravened with blood." During the Kingdom age, when Jesus Christ is reigning here, He will not suffer even the beasts to tear each other. Do you think that there were dog fights and bear baitings in the Garden of Eden? And here is a scene in which nature once more is in harmony with the great law of righteousness and of love.

> "They shall not hurt nor destroy in all my holy mountain."

A mountain, in scriptural imagery or symbolism, is a great power (Dan. 2:35; Rev. 13:1, with Rev. 17:9-11). It means that in all his holy Kingdom, they shall not hurt, nor destroy.

Oh, my friends, we have become absolutely callous. We look back upon the decadence of Rome, and we read with a kind of shudder of those combats in the arena, where trained gladiators killed each other with sharp swords. Then we open our papers, and we read that 114 miners last night were killed with "choke damp" that need not have been in the mine at all; and then we pass on to see what the weather is going to be tomorrow! Our railroads kill between fifteen and eighteen thousand human beings every year, and maim between eighty and ninety thousand; and we seem helpless to prevent it. "They shall not hurt." There is not a mine on earth that cannot be made as safe as a drawing room, but it costs money to do that. There is a great prophecy in Isaiah 13:12, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." It has

not come to pass yet. The cheapest thing in commercial life, manufacturing life, is a human being.

Now we have the great passage describing how the Kingdom will be set up:

> "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Now, note:

> "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
>
> And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

In every prophetic description of the Kingdom, the re-gathering of dispersed Israel is prominent. Let us turn just for a moment, on that one point, to the twenty-third chapter of Jeremiah:

> "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
>
> In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness."

Paul tells us that at the first advent of Messiah, that is what Israel would not say. They "went about to establish their own righteousness" (Rom. 10:1-3) and would not submit themselves to the righteousness of God. Now, observe again:

> "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;
>
> But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land."

Surely there is no opportunity for evasion there. A King shall reign, prosper, and execute judgment and justice in the earth. What is the Lord's prayer? "Thy kingdom come." What is that Kingdom? "Thy will be done in earth, as it is done in heaven." That

will be when a King reigns in righteousness, and prospers. Not only was not this fulfilled at the first advent of Christ, but the only crown given Him was a crown of thorns. He was clothed, in derision, with a purple robe, and led away to be crucified. Neither was Israel nor Judah regathered in that day. On the contrary, not long after the crucifixion of our Lord, that is, in the year 70 A. D., the Romans came up finally against Jerusalem and destroyed the temple and the city, and carried the remnant of the people away into a dispersion which still continues. It has not come to pass.

Summary

Let us gather this up. The Old Testament prophets saw, beyond the Assyrian and Babylonian captivities, the restoration to Palestine of a remnant of Judah, fulfilled in the events recorded in Ezra and Nehemiah. They saw Messiah coming in humiliation, weakness, rejection, and crucifixion. Beyond all this they saw Messiah reigning on the earth, and they described His Kingdom. The Kingdom as described by the prophets is:

(1). Davidic, under a King who must be the Son of the virgin and so truly human, and yet "Immanuel," God with us (Isa. 7:13, 14; 9:6, 7; 11:1; Jer. 23:5; Ezek. 34:23; 37:24; Hos. 3:4, 5).

(2). A Kingdom, heavenly in origin, principle, and authority (Dan. 2:34, 35, 44, 45), but set up on the earth with Jerusalem as the capital (Isa. 2:2-4; 4:3-5; 24:23; 33:20; 66:1-7; Jer. 23:5; 31:38-40; Joel 3:1, 16, 17).

(3). The Kingdom is established first over regathered, restored, and converted Israel, and is then to become universal (Psa. 2:8; 24; Isa. 1:2, 3; 11:1, 10-13; Jer. 23:5-8; 30:7-11; Ezek. 20:33-40; 37:21-25; Zech. 9:10; 14:16-19; Isa. 9:12).

(4). The moral characteristics of the Kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; the knowledge of the Lord will be universal; beast ferocity will be removed; absolute equity will be enforced, and disobedience visited with instant judgment (Isa. 11:4, 6-9; 65:20; Psa. 2:9; Isa. 26:9; Zech. 14:16-21).

And, finally, the Old Testament prophets saw, intervening between the age in which they lived and wrote and the glorious Kingdom age, that period of time called in Scripture "the day of the Lord."

> "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for

> their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:9-11; comp. Isa. 24:21-23, and Matt. 24:29-30).

That, very inadequately presented, is the Old Testament prophetic fore-view of the last things. The ultimate vision of the prophet is that Kingdom of righteousness and peace on this earth, with re-gathered Israel for its center, and the nations gathered in, to its blessing; and it is always in connection with the setting up of the Kingdom that we get that great expression:

> "Then shall the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

We always get that in connection with the Kingdom. I have done. May God add His blessing, for Jesus' sake!

WRONGLY DIVIDING THE WORD OF TRUTH

A REPLY TO ASSAULTS ON PREMILLENNIALISM

THE REV. ROBERT McWATTY RUSSELL, D. D.

THE hour has come for clear, full, and persistent testimony as to the pre-Kingdom coming of our Lord Jesus Christ to judge the world and establish the reign of righteousness upon the earth.

Modern Failure

Nothing is more certain than that the modern Church is not meeting world-need with the saving power which characterized apostolic times. In many congregations, nothing is taking place that could not be accomplished by mere human energy and the intellectual contrivances that would go to make a successful literary club or insurance society. There is the absence of the world-shaking power that characterized the testimony of believers after Pentecost, and a mechanical movement in so-called Christian work which is suggestive that the modern Church is a mere *organization* rather than an *organism* animated by the Spirit of Christ. Some explanation is needed for the great contrast between the Church of the present and the Church of apostolic times, and there is grave reason to believe that apostolic power has been lost to the modern Church because there has been first the loss of apostolic faith and hope.

The New Awakening

One more awakening is necessary to bring the Church back into the realm of apostolic faith and hope, so that she may have also apostolic power, and that is the recognition of the pre-Kingdom coming of our Lord. That it has failed of recognition simply reveals that it has shared the common fate of the great doctrines of grace.

For centuries, so-called Christian teachers prescribed the hair shirt and the stone floor as a method for securing pardon of sin, rather than trusting in the grace of God. Through weary years the Church neglected the missionary mandate of the gospel, declaring that we had "no religion to export" and that God in His sovereignty would "convert the heathen in the time of His own choice." The difficulty concerning the first doctrines mentioned was that the theological professors taught the traditions furnished by their predecessors, rather than the truths of the Bible; while the preachers preached what

they were taught in the seminaries rather than what they might have found in the Word of God. This sad condition prevails largely to the present day regarding the coming of our Lord, but the light is breaking and the last movement of reform toward the full orbed truth of the apostolic Church has begun.

Some Opposing Errors

It is the contention of the present discussion that by "rightly dividing the word of truth" and accepting the plain statements of God's Word unshadowed by tradition, there will come to every student of the Word the conviction that we shall have the Kingdom of God upon earth only as there is the return of the King, and that it is through "wrongly dividing the word of truth" that persistent opposition is made to belief in the pre-Kingdom coming of our Lord.

1. One of the most common contentions of post-Kingdom interpreters of the Bible is that Revelation 20:1-10 is the basic passage for all pre-Kingdom interpretation, and that with this as a starting point pre-Kingdom scholars have woven an intricate and perplexing theory of our Lord's return. Pre-Kingdom scholars admit that Revelation 20:1-10 is the culminating Scripture prophecy concerning the Kingdom, and that here there is the introduction of a definite time limit; but they claim that the Kingdom conception of the gospel is the predominating theme of the whole Bible. It was the attempt of the opening address of this Conference to prove the gospel doctrine of a coming Kingdom of righteousness through the coming of the returning King, and yet this was done without a single reference to Revelation 20:1-10, it being recognized that this was but a culminating prophecy of especial interest because of references to the time limit of the Kingdom and to the personnel of those who should rule.

2. Another persistent claim of post-Kingdom interpreters is that the great commission of our Lord for world evangelization compels the belief that the nations must be converted during the gospel or Church age. Here is a specimen of the argument: (a) "Our Lord's commission is world-wide in its sweep: 'Go ye therefore, and make disciples of all the nations.' (b) This means the conversion of the world. To 'make disciples' means the conversion of all nations, for the converts are to be baptized and instructed in Christ's doctrines."

Let us turn upon this argument the light of our Lord's own words and the teaching of other portions of Scripture. The great commission as given in Matthew 28:19, 20, cannot mean a command for the *conversion* of the nations, since the same commission as recorded in Mark 16:15 declares, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Here Jesus makes it plain that all individuals among the nations will not be

saved, but that those who believe are to be baptized and instructed in the commands and promises of the gospel. The commission, "Make disciples of all the nations" must therefore mean, "Make disciples from among all nations." Such interpretation accords with the lesson from the parable of the Sower, where the whole field is sown, but only a part gives abundant harvest. It avoids conflict with the teaching of the parable of the Tares where Jesus expressly says that all among the nations will not be converted in the gospel age, but that both good and evil will "grow together until the harvest," which is the end of the age.

An Apostolic Answer

The testimony of the apostolic council which met in Jerusalem to hear the report of Paul and Barnabas concerning their work among the Gentiles, recognizes this view of world evangelization, that in the present age God is selecting His own elect from the nations in preparation for a time when He will restore Israel and extend His Kingdom glory over the whole world. James, the president of the council, speaking for all said, "Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, *to take out of them a people for his name.* And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the *residue* of men may seek after the Lord, and *all the Gentiles*, upon whom my name is called, saith the Lord, who maketh these things known from of old" (Acts 15:14-18). Of this passage there is no intelligent exegesis save in the light of God's elective method in the present gospel age, and His preparation for the Kingdom reign of Christ and the triumph of universal righteousness.

Paul, likewise, holds the same conception of evangelism and in his letter to the Romans argues that while Israel is blinded to the larger privileges during the gospel age, yet through God's electing grace *some* are to be saved; consequently his statement in Romans 11:13, 14 that he glories in his ministry as an apostle of the Gentiles, if by any means he may "provoke to jealousy" them that are his own kinsmen, and may "save *some* of them." Paul's view of his ministry was that, through the gospel, God was calling out those whom He foreknew from before the creation of the world, that through these He might manifest His goodness and glory in the ages to come. The gospel age is plainly one of divine selection in which the body or bride of Christ is being called from among the nations. To deny this is to deny the plain teaching of the Word of God. To accept it is to perceive the gracious character of God's elective grace

in preparing for the glad triumph of righteousness in the world. The doctrine of our Lord's pre-Kingdom advent solves the difficulties that center in His sovereign choosing of His saints during the gospel age. There never would have been any controversy between Calvinists and Arminians, Presbyterians and Methodists, on the subject of election and predestination, had the scriptural view of our Lord's second coming always been understood clearly. Today every evangelist, whether he be Presbyterian or Methodist, believes in the electing grace of God as concerns the gospel age, and is cheered onward in evangelistic effort by the thought that each gospel sermon may be used of God to gather from the world one more of those who shall constitute the completed body and thus fulfill conditions for our Lord's return. The advocates of a post-Kingdom return of Jesus must believe in the coming of some future day when all nations constitute the elect.

Jesus Misquoted

3. A third perversion of Scripture teaching by post-Kingdom interpreters is the assertion that Jesus defined His Kingdom as a spiritual Kingdom in the sense that it would be ruled only from the heavenly places. It is true Jesus said to Pilate, "My kingdom is not of this world," but this expression contains no assertion either as to the location of His Kingdom or the place from which He would administer His power. His word on this occasion concerns the *origin* of His Kingdom and the *methods* of propagation. When He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence," He was simply asserting that His Kingdom did not have an earthly origin, and therefore would not use earthly methods. This is the only meaning, and the passage has no bearing whatever on the contention for the post-Kingdom advent of our King.

4. Another passage of God's Word which has been perverted or wrongly divided so as to teach that the Kingdom of God is something different from the personal presence of Christ on earth is Luke 17:20, 21. Here our Lord being asked by the Pharisees when the Kingdom of God cometh answered them: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." Here our Lord declared that His Kingdom was not of such character as to preclude the possibility of its entrance without observation. Frankly He said to them: "The kingdom of heaven is in the midst of you"; but His discourse on that occasion was directed to unspiritual Pharisees who already were plotting His death, and of these He could

not say, "The kingdom of God is *within you.*" Neither is it reasonable to assert that these words define the general characteristics of the Kingdom and that it is an internal or mental affair, without manifestation in world life; for we have been taught to pray "Thy kingdom come, thy will be done on *earth* as it is in heaven." The words plainly mean that the Kingdom of God was in the very midst of Israel when the King was there. He was certainly doing kingly deeds as He provided bread for the hungry, healing for the sick, and gave the dead back to sorrowing friends. All that was needed to make the Kingdom of heaven universal was the extension of the work begun by Jesus concerning which He sent a report to John the Baptist as proof of His Messiahship. That our Lord viewed the Kingdom of heaven as begun through His presence is proven by the words which follow when He said, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." All that follows reveals that Kingdom conditions could not be restored save by His return as King. That this doctrine would meet with opposition He Himself made manifest when He said, "Nevertheless when the Son of man cometh, shall he find the faith on the earth?" (Luke 18:8).

A Needless Confusion

5. Not a little confusion has resulted in many minds from the efforts of post-Kingdom interpreters to prove that the Thessalonians were disturbed by Paul's words in his first epistle, concerning the imminence of Christ's coming for believers, and that he modified his teachings in the second Epistle so as to declare that there were certain things that must take place before such coming for their deliverance. This confusion has been made possible by an unfortunate translation of the words rendered, "just at hand," in 2 Thessalonians 2:2.

In the first epistle Paul gives a vivid picture of the coming of our Lord *for* His saints, resulting in the resurrection of the righteous dead and the glorification of the waiting living believers (See 1 Thess. 4:13-18). This message was given as one of supreme comfort to bereaved and sorrowing ones so that they might not sorrow "even as the rest who have no hope." Following these words of comfort came those of warning in chapter 5:1-11, where the imminency and uncertainty of the time of our Lord's coming are so pressed upon believers as to be an incentive for continual watchfulness.

In the second epistle the apostle returns to the subject of our Lord's coming and in the first chapter (verses 5-10) describes the judgment of unbelievers. In the second chapter (verses 1-4) he makes reference to a certain fear that had entered into the hearts of the Thessalonians in connection with their thought upon our Lord's return and judgment. His words are:

> "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shakened from your mind nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God."

In striving to discern the mental attitude of the Thessalonians it has been urged that they were disturbed and frightened by the references of Paul in his first epistle to our Lord's coming, and that the apostle in his second epistle would quiet their fears by assuring them that the event of which he had spoken would not be in the immediate future. All this is contrary to the real mental condition of the Thessalonians and to the meaning of Paul's message. The Thessalonians had been comforted by Paul's message and were believers in the imminence of our Lord's return for the resurrection of the just and the rapture of the waiting living. There had come into their hearts, however, the thought that perhaps the first stage of our Lord's second coming had taken place, that the great magnet of His glorious presence had swept above the earth and that they had failed to share in "the upward calling," and that "the day of the Lord" had thus arrived without their sharing in the glorious rapture which belonged to the period of darkness before the dawn of His day. Paul meets this fear by saying: Now we beseech you, brethren, touching the presence of our Lord Jesus Christ and our gathering together unto Him, that there is no occasion for your fear that you have missed the glorious homegoing and are among those who do not share in the first resurrection, for it is evident the "day of the Lord" is not "now present," since its coming must be preceded by the "falling away" and the manifestation of "the man of sin." Paul, by proving that the "day of the Lord" is not "now present," meets their fears as to their own relation to His coming. It is a matter of great regret that the translation "just at hand" should have been used in our American Revised Version, rather than the "now present" of the English Revised Version. The fact, however, simply reveals a preponderance of traditional theology among the American revisers of the New Testament.

An Amazing Error

6. Another amazing error of post-Kingdom interpreters is the frequent use of the expressions "general resurrection" and "general judgment," and the pressing of the claim that sane exegesis demands a simultaneous resurrection and judgment of the righteous and the

wicked. There is absolutely no authority in the Bible for the terms "general resurrection" and "general judgment," nor do any of the passages quoted by the exponents of these expressions furnish a scintilla of evidence that the righteous and the wicked are raised from the dead and judged at the same time.

John 5:28, 29 is relied upon as evidence for what is termed a general resurrection. Here Jesus says concerning the Father's transfer of authority to Him, "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." These words might seem to teach a simultaneous resurrection of those who have done good and those who have done evil were it not that Jesus in the twenty-fifth verse of the same chapter immediately preceding these words said: "Verily, verily I say unto you, The hour cometh and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." The declaration "the hour cometh and now is" indicates that the word "hour" stands for extended time. Since the day of grace has extended to all nations since Pentecost, a period of nineteen centuries, surely the day of judgment may also be a period of time long enough to include the Kingdom age, and be marked with resurrection features in both its morning and evening hours.

Some Wrested Scriptures

Acts 24:15, where Paul mentions his common hope with others, "That there shall be a resurrection both of the just and the unjust," carries with it no suggestion as to the time element or the simultaneous character of the resurrections named. There is simply the affirmation of resurrection and judgment for both good and evil men.

John 6:39, 40; John 11:23-26; 2 Corinthians 5:10; 2 Timothy 4:1; and Revelation 22:12, have been mentioned by a recent post-Kingdom writer as compelling belief in the simultaneous resurrection of the righteous and the wicked and a general judgment for all. An examination of these texts however reveals that they do not afford a suggestion of evidence for the position taken.

In John 6:39, 40, Jesus said: "And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him should have eternal life; and I will raise him up at the last day." These words refer exclusively to the resurrection of the just or those who have been given unto Jesus in divine election by the Father. The passage demands no simultaneous resurrection with the wicked.

In John 11:23-26, we have the dialogue between Jesus and Martha

at the tomb of Lazarus. Jesus said unto her, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Here Jesus as the Comforter at the tomb declared that He could be a present deliverer because He was Himself the Resurrection or the source of life for the dead. His double declaration, "I am the resurrection and the life," conveyed the teaching that He would be the Resurrection for those who pass away in death and the Life for those who would be found living at His coming. Only in the light of this wide sweep of His provision for human need can we account for His reference to both the living and the dead when He said, "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Thus at the grave of Lazarus, where but one responded to His resurrection call, Jesus had vision of the day when His resurrection power would bring life to the dead who had believed on Him, and His life furnish immortality unto those who lived and believed on Him in the great day of His power.

2 Corinthians 5:10, quoted by post-Kingdom interpreters as proof of a general resurrection of the righteous and wicked, is another passage which refers exclusively to the judgment of the righteous for their rewards of service and awards of position in the heavenly Kingdom. Paul's message is to believers and his declaration is that the rewards of the future will be in accord with the worth or worthlessness of the things done during the earthly life. The translation by Weymouth is illuminating: "For we must all appear before Christ's judgment-seat in our true characters, in order that each may then receive an award for his actions in this life, in accordance with what he has done, whether it be good or whether it be worthless." "Worthless" is the proper translation in this passage, since the judgment concerns believers and links the truth of the passage with another warning message of the apostle that believers shall be careful not to build "wood, hay and stubble" into the temple of God, inasmuch as every man's work "shall be tried by fire."

Surely it is folly to choose one of the warmest passages of comfort concerning the trials and ultimate triumph of believers, and in a reference to their judgment for awards find a declaration concerning the simultaneous judgment of the wicked. Indeed the first ten verses of the fifth chapter of 2 Corinthians deal with life rather than death and have their smallest reference to those who shall reach the judgment seat of Christ by the pathway of the grave. Paul makes it evident that it should not be the believer's yearning to be "unclothed," or to die, but that it is the true Christian's ambition "to be clothed upon,"

that what is mortal may be swallowed up of life. It was under inspiration of truth such as this that Tennyson wrote:

> "Whatever crazy sorrows saith,
> No life that breaths with human breath
> Has ever truly longed for death.
>
> "'Tis life, whereof our nerves are scant,
> Oh life, not death, for which we pant;
> More life and fuller, that I want."

2 Timothy 4:1 is a most unfortunate citation by those who would prove a "general resurrection" and "general judgment" at the end of the Kingdom age of righteousness on earth; for here again the apostle makes only a general reference to universal judgment, and definitely asserts the pre-Kingdom coming of our Lord in the words, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." Paul knew the order of events in God's program so he places Christ's appearing before His Kingdom. He also knew the incentive to faithfulness in the knowledge of such truth and so made this very order of events the basis of a solemn charge to Timothy, the young preacher. Let the ministerial successors of Timothy take heed.

The Great White Throne

7. That Revelation 20:11-15 should be viewed by any as describing a final "general resurrection and judgment" of the righteous and the wicked is surprising in view of the fact that the previous verses of the chapter tell of a "first resurrection" and the clothing of believers with power during a Kingdom period. These verses refer only to the judgment of the wicked who are not raised from the dead until the close of the millennial reign of Jesus and His saints. The words, "Books were opened: and another book was opened which is the book of life: and the dead were judged out of the things which were written in the books, according to their works," do not teach that the righteous share in this judgment, but they describe the fullness and fairness with which God will judge the wicked dead. According to this description condemnation does not take place "save at the mouth of two witnesses." The opening of the book of human and divine memory reveals that the sinners to be judged have broken God's law, and the measure of their condemnation will be according to their works. The opening of the book of life will be a just determination of whether they have sought Jesus for the pardon of sin. The declaration "they were judged every man according to their works" accords with this method of us-

ing both the book of divine and human memory and the book of life, for did not Jesus view faith in Himself as the only work connected with salvation? To the Jews who came saying, "What shall we do that we may work the works of God?" He replied, "This is the work of God that ye shall believe in him whom he hath sent." The book of life is therefore an essential feature in God's judgment of the wicked in the last hour. Sin of any form will not keep men out of the Kingdom of heaven if there follow repentance and faith. Hence the book of life was opened "and if any was not found written in the book of life he was cast into the lake of fire." Believers will not be before the great white throne, but in it. "Know ye not that the saints shall judge angels?"

An Amazing Interpretation

8. While dealing with the judgment scenes of Revelation, chapter 20, reference should be made to the amazing method of interpretation by which post-Kingdom advocates of our Lord's coming would rob this precious section of prophecy of any reference to the Kingdom reign of Christ on earth. The sublime section of prophecy in Revelation 19:11-20:10 is viewed by post-Kingdom scholars simply as John's final picture of the whole gospel age. The book of Revelation is viewed as a series of pictures in which there is little reference to the time element, and certainly no definite program of events unto the end. With this principle of interpretation the following positions are maintained in viewing this section of Scripture:

(a) The opening of heaven and the coming forth of the glorious rider, called Faithful and True, is considered as the picture of the beginning of the Christian era when Christ was born at Bethlehem.

(b) The armies that follow with Him are the believers or church members who in any age follow Jesus in a life of testimony.

(c) The sharp sword proceeding from His mouth that with it He should smite the nations, is the message of gospel peace.

(d) The rod of iron with which He shall rule the nations is the ideal of civic righteousness espoused by His Church on earth.

(e) The blood-sprinkled garment and the wine press of the fierceness of the wrath of God are but symbols of the sterner elements of gospel propagation.

(f) The marshalling of armies under the leadership of the beast and the kings of the earth to make war against Him that sat upon the horse and against His army is viewed as a general picture of human opposition to the gospel in all ages.

(g) The casting of the beast and the false prophet into the lake of fire is but a picture of divine triumph through the Church.

(h) The story of the binding of Satan is but a vivid way of show-

ing how Satan is robbed of his power to injure the righteous dead during the Christian era or to reach and hurt the inner life of the righteous living.

(i) The millennium or thousand years is but a general term for the gospel age from Pentecost until the "general judgment."

(j) Revelation 20:4-6 is simply a comforting description of how our departed dead are conditioned during the whole gospel era. They are with Christ. Their death was their "first resurrection." What the apostle sees is not the forms of saints in their ultimate glory but "souls," disembodied spirits, occupying thrones and reigning with Christ in heaven; while believers on earth are pushing gospel conquest to a finish.

(k) That these should be described as "the souls of them that had been beheaded for the Word of God, and such as worship not the beast, neither his image, and receive not the mark upon their forehead and upon their hand," is viewed as a quiet recognition that all our departed dead had a hard time and even though they died upon soft couches surrounded by friends may for convenience of description be termed those "that have been beheaded for the testimony of Jesus."

A True Interpretation

9. Henry Ward Beecher used to say that when angels wanted amusement they read commentaries. The method of Scripture interpretation referred to above certainly would be amusing to angels were it not for the sadness of it in darkening the truth before the minds of men. Let the message of the Book itself be accepted, that it deals not only with things past but with "the things which are, and the things which shall come to pass hereafter." Accepting this divinely imposed method of interpretation this section of Scripture presents an entirely different line of truth from that chosen by post-millennial interpreters. To one who views the book of Revelation as an unveiling of the future until the times of the end, the following will seem like the true meaning of Revelation 19:11-20:10:

(a) The rider of the white horse, called Faithful and True, and crowned with many diadems, is Jesus Christ returning in power for the judgment and rule of the earth.

(b) His followers, termed "the armies of heaven," are His saints who were called into the heights of glory at the first stage of His coming, and who before "the judgment seat of Christ" in heaven have received their assignments to service. That they are the saints is proven by their costumes, for it is written: "They are clothed in fine linen white and pure," which in another passage is declared to be "the righteousness of the saints," robes indeed now their own but furnished from the righteousness of God.

(c) The sharp sword proceeding from the mouth of the kingly warrior is the word of destroying judgment mentioned by Paul in 2 Thessalonians 2:8.

(d) The rod of iron with which He will rule the nations symbolizes the stern judgment and equity with which Jesus will administer the affairs of the Kingdom age.

(e) The armies gathered by the beast and the kings of the earth is the host that shall assemble against Israel in the day of her restoration to the promised land, when the treaty made for seven years with the world nations will be broken, and when Antichrist, in the midst of the week, will break the treaty and lead the jealous nations against Jerusalem.

(f) The destruction of the beast and the false prophet is God's picture of the destruction of the world power leader termed the Antichrist and the leader of a great system of false religion who will be his supreme ally.

(g) The binding of Satan and his casting into the abyss is a real imprisonment of the devil so that evil shall be without leadership during the Kingdom era. The experience of the centuries is strongly suggestive that there can be no millennium of righteousness until the great leader of evil is cut off from activity. The puerile method of describing Satan's binding as the removal of saints beyond his power in the care of God, hardly meets the requirements of literary criticism as to what the binding of Satan should mean. Were I to escape the attack of a ferocious dog by climbing into a tower, it would hardly be good literary form to say that the dog was chained. Moreover, the assertion that Satan is to be loosed for a little time at the close of the Kingdom era introduces a very embarrassing element, if it mean that the saints are to leave their thrones in heaven for a little season to come down where they can be worried by the devil. Both the requirements of literary form and the entertainment of quiet thoughts concerning the eternal safety of believers in Christ suggest that "the chaining of the devil" should mean just what an ordinarily sensible man would interpret the words to mean.

A Vision of Thrones

Revelation 20:4-6 has a plain and blessed meaning in the description of the glory which will come to those who are called home to Christ in the initial stage of His second coming, and to those likewise who will suffer during the great tribulation and through the gates of martyrdom enter the splendid company of the redeemed. The following points of interpretation are pertinent:

(1) The prophet says, "I saw thrones, and they sat upon them, and judgment was given unto them." Who are the "they" of this

assertion? Plainly those who are mentioned as constituting the army of the royal warrior mentioned in chapter 19:14; they are the saints who share the rapture and respond to the upward calling.

(2) The apostle adds, "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years." Who are these mentioned as the second group in the vision of the apostle? Plainly the tribulation saints, those who bore testimony to the gospel of the Son of God after the wise virgin part of the Church had ascended for the marriage supper of the Lamb. These are faithful in their testimony to Jesus Christ and have refused all alliance or compromise with world measures; therefore, they seal their testimony with their blood and go home to heaven by the doors of martyrdom. For this faithfulness they are rewarded with union in that blessed band who come with Christ at the end of the tribulation period, and by this union they share in the glory of the Kingdom reign, so that of their glorification it can be said as of the glorification of those first called "this is the first resurrection." This interpretation accords with the reference to the tribulation saints mentioned in chapter 6:9 where, after the opening of the fifth seal, it is written: "I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long O Master, the holy and true, does thou not judge and avenge our blood on them that dwell on the earth?" Of these it was said: "And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, who should be killed even as they were should have fulfilled their course." It is pure nonsense to argue that because these tribulation saints are called "souls" they are therefore disembodied spirits reigning with Christ before His coming. An historian might describe a Thanksgiving dinner of colonial days and in it speak of how the storm-tossed Pilgrims enjoyed their feast, but in so doing he would have reference to their past condition and would not be implying that they were still "storm-tossed Pilgrims." Those who argue that "souls," or disembodied spirits, reign with Christ in heaven during the whole Christian era are compelled to declare that death is "the first resurrection." This such advocates do not hesitate to do, and in so doing earn their classification with Hymeneus and Philetus, who, as Paul said "concerning the truth have erred; declaring that the resurrection is past already, and have destroyed the faith of some."

A Group of Objections

10. It but remains to notice in the briefest possible manner a few of the sweeping charges that have been made by post-Kingdom interpreters of the Word against the doctrine of the pre-Kingdom coming of our Lord.

(a) It has been urged that the pre-Kingdom view is dishonoring to the Holy Spirit in that His work during the present age is not supposed to secure the conversion of all men. It is a sufficient answer to say that the Holy Spirit is not dishonored if we accord to Him the full scope of divine purpose in His activity. It has been well said that Eleazer, the servant of Abraham, accomplished the full mission of his master in Ur of the Chaldeans when he returned with Rebecca as the bride for Isaac, and that his mission was not to be considered a failure because he did not bring Laban and the whole family. The vital question is, How much of world conviction of sin has God planned for the present age, and how much is the gospel designed to accomplish in the Church era concerning which it has been said, "Many are called, but few chosen?" The great age of universal conversion is coming but it will be the Kingdom age, which we strive to hasten by evangelizing all nations, securing the salvation of "God's elect" and preparing for universal triumph of truth.

(b) It has been claimed that a pre-Kingdom view of our Lord's coming produces pessimism and cuts the sinews of effort for gospel propagation. Nothing is further from the truth. The pre-Kingdom believer is an optimist of optimists for he can cherish the conviction that the darkest hour of world experience may be the hour before the dawning. He can be interested in all true efforts for civic righteousness and national purity and peace because through right conditions of society the gospel can spread more rapidly and the day of the King's advent be brought nearer. The true pre-Kingdom believer does not "rejoice in iniquity" nor hail with gladness world disaster, but he is not disturbed thereby as though the Kingdom currents of triumphs were being reversed, for he knows that these have their movement in the upper regions at the throne of the King. The pre-Kingdom believer does not forget that the field of the world sowed with the seed of the truth is a grain field even though he accepts the word of the Master that both wheat and tares will "grow together" until the harvest of judgment. How any one who does not believe in the salvation of the world through the return of our Lord Jesus and His conquering heavenly host, can be an optimist in this world of tangled good and evil, is more than the speaker can understand. A crowning answer, however, to this whole objection is that evangelists and a large majority of missionaries are pre-Kingdom in their theological views.

(c) It is also claimed that pre-Kingdom believers are beset with embarrassing questions as to world conditions with Israel as the head of the nations and with annual feasts of tabernacles at Jerusalem and the possible restoration of memorial sacrifices as spoken of by Ezekiel the prophet. The answer is that these difficulties may be left with God for solution and that the wisest way of dealing with Old Testament prophecy is not to declare it cannot come to pass but to accept the word of Jesus that "not one jot or tittle shall fail from the law until all be fulfilled." The closing chapters of Ezekiel do not belong exclusively to pre-Kingdom exegetes, but to all Christians.

(d) It is also claimed that the great majority of the professors in our theological seminaries are post-Kingdom in their view of our Lord's return and that this reveals that the verdict of modern scholarship is against the pre-Kingdom coming of Jesus. To this there are several answers:

(1) The exegetical scholarship of the Church in so far as this has appeared in great commentaries is pre-Kingdom in tendency. Alford, Meyer, Ellicott, Godet, Ryle, Henry, Barnes, Bengel, Briggs, DeWette, Delitzsch, Lange, and a host of others who are recognized as princes among scholars maintain the pre-Kingdom view. Likewise the world's great leaders in spiritual movements from John Bunyan, the Wesleys, Whitfield, Spurgeon, Alexander Campbell, Moody, down to the evangelists that are today exercising nation-wide influence, are all pre-Kingdom in their hope and their interpretation of God's Word.

(2) The history of world progress should likewise make the advocates of any scheme of thought or world movement exceedingly careful as to the amount of evidence to be gathered from the strength of majorities. The majority of Jewish theologians prior to the first coming of Christ, were not proper interpreters of the Scriptures. Our Lord went to His cross because the recognized religious leaders of His day were against Him. Luther had to break with all the theological professors of his day in order to usher in the Reformation. Carey and Judson were the leaders in an unpopular cause when they began their work for foreign missions. In all progress toward the light whether in science, mechanics, civic government, or religion, it has never been a matter of majorities among men, but a question of truth and its recognition. Tradition stands for nothing in a discussion as to what the Word of God teaches on a given theme. The Pharisees of old made void the word of God by their traditions, and a present day majority of our theological professors are doing the same thing in our seminary class rooms. The question as to the time of our Lord's return in relation to the Kingdom must be determined by the Word of God, and the worth of any scholar's testimony weighed by its relation to that Word.

HOW I BECAME A PREMILLENNIALIST

SYMPOSIUM

Mr. Charles Gallaudet Trumbull, Editor of "The Sunday School Times."

The Question that Awakened Me

I have in my hands a letter I received last month from a friend, who is in the office of one of the cabinet officers of the United States, at Washington. We were corresponding about a matter in connection with the coming of our Lord, and he says:

> "The coming of our Lord is a theme which came to me like a second conversion. It changed the whole current of my life, and made the Bible a new book to me. I believe it was the anchor to my faith in a day of much criticism and drifting from old channels. I do rejoice that you, too, have come 'to love His appearing.'"

We have heard that the truth of the Lord's coming has come to one person or another like a second conversion; and yet in my own case it followed an experience which was indeed for me a second conversion, when the Lord had made all things new for me. Some months after that experience, of which I shall presently speak more fully, I was in the home of a very dear friend, Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, spending the night with him and his family. I had been speaking of the revolution which the Lord had wrought in my life to Mrs. Speer's mother, Mrs. Bailey of Harrisburg, who since then has gone to be with the Lord. Some of you may have known of her deep interest in this theme that has brought us together. When I finished speaking, she said quietly: "Mr. Trumbull, have you ever specially studied the subject of the Lord's second coming?"

"No," I replied, "I have not."

And then she said, "Do so, and do it at once; for it is the key to the Bible."

I acted upon her advice soon afterward. I took the book that has just been referred to, "Jesus is Coming," by W. E. Blackstone, and I read it eagerly, and sooner or later some other books; and as I read I simply marveled that anyone who ever read the Bible could see anything else in it than the Lord's coming! So it was in that way that the Lord just a few years ago brought me to a recog-

nition of His personal return as ushering in the millennium. I found that what Mrs. Bailey had said was true, that it *was* the key to the Bible. Although the Bible had already, a few months before, been made an utterly new book to me, nevertheless it was for the second time made a new book, as I saw His return all through it.

Three Life-long Failures

The other experience, which led up to this, and without which I might not yet have seen the truth of the most blessed hope of this age, was one that I sorely needed. I had been privileged, as many here have been, to be brought up in a Christian home, having publicly confessed the Lord Jesus Christ as my Saviour when a boy twelve or thirteen years of age; having been in the Sunday-school and Christian Endeavor work; and, when I went away to Yale College, keeping right on in active Sunday-school work, becoming superintendent of a Sunday-school in my senior year, and continuing in the work when I came back to my home after graduation. I entered at once into religious journalism, in which I have been ever since. And the Lord spared me from ever passing through a time of doubt as to the fundamentals of our evangelical faith; that is, as to the deity of our Lord Jesus Christ, as to His atonement, as to His being *my* Saviour, and as to there being "none other name under heaven given among men, whereby we must be saved." All these things I believed, and I rejoiced in them; and yet, as time went on, after I had graduated from college and was taking on increasing responsibilities in Christian service, I found that I was less and less satisfied, if anything, with my Christian life. I certainly found that there were habitual failures of many sorts in my life which I was trying to overcome, and which I was failing to overcome.

There were, for example, three conspicuous lacks in my life as a Christian. One of these was in what is ordinarily called spiritual life, or fellowship with God; consciousness of closeness to God. Sometimes it was very keen, rich, and deep; and then again it would be far to the contrary. I had the privilege of attending a good many of the religious gatherings and conventions held during those years, both here and abroad. I had come into touch with some of the choicest Christian leaders of this generation; at such times I was sometimes brought into close fellowship with the Lord and was greatly blessed; but the experience would not last. Sooner or later after such an experience of deepened fellowship, I would find that I was in anything but "on the heights" with God, in the sense of being in conscious and close fellowship with Him, and such a break in fellowship with God is a very dangerous condition for a Christian

to be in. The fluctuations of my spiritual life were a source of constant failure.

I found along with this that I was not, as I was growing older, living the victorious life in the matter of certain besetting sins. I sometimes had victory over those sins, but I did not know what it was to have habitual victory over them, although I longed for it. I had prayed about it very earnestly. I was doing everything that I knew of in the Christian life to help me in the matter. I was keeping the "Morning Watch," taking considerable time, often as much as an hour before breakfast, for my daily devotional Bible study and prayer. I was doing personal evangelism, or going through the motions of it, attempting to bring others one by one to Christ; and yet I found as the years went on that I was not gaining the victory over my besetting sins. I remember how eagerly I laid hold of books on the subject of temptation, how I read this message or that from Christian writers suggesting various methods of meeting temptation; and I would try those methods. I would be helped a little, perhaps, for a while, and then there would be the same sickening failure before an old besetting sin. It did not seem to me that certain men who, I knew, were being used of God most blessedly *could* be failing in their lives as I was failing in mine and still be doing the work which they were doing. And yet I did not see a way out.

The third lack was the fact that I was not seeing, as the result of my Christian service, such results in the lives of others as I longed to see. I was not seeing other lives revolutionized by Jesus Christ as the result of my testimony. I saw other men who were in some senses not nearly as well equipped for Christian service as I was by training, opportunity, and education, who nevertheless were witnessing the most amazingly blessed results from their service, which I was utterly failing to see from mine. I was heart-sick over this failure yet I saw no way out, other than what I had already tried.

Glimpses of a New Christ

This had gone on for years. One day I heard a sermon by a widely-known minister who preached on that passage in Ephesians:

> "Unto the building up of the body of Christ till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

He preached a wonderful sermon. It seemed to me to be the most

wonderful sermon I had ever heard in my life. He seemed to be speaking of Christ in a way that was new to me.

A little later I read another sermon by the same preacher on "Paul's Conception of the Lord Jesus Christ"; and as I read it I saw that he was again speaking of Christ in somewhat the same way that he had been on the former occasion. I saw that he was saying that Paul had a conception of Christ that was new to me, beyond me. I confess I could not follow it.

A little later still I came in touch with another minister who had been greatly blessed in his soul-winning work among grown men. We were talking together one day about the secret of spiritual power. He told me that in his own case he found his greatest asset in the spiritual life was just the consciousness of the actual presence of Jesus, all the time. Independent of his own feelings, independent of his own notions, he just rested upon the fact that the Lord Jesus Christ was with him, personally, actually, always. And Christ, he said, was "the home of his thoughts," so that whenever his thoughts were free from what they had been attending to they would turn without effort, instinctively, to Christ. His experience impressed me greatly, and I started in to try to bring it to pass in my own life, but with not very much success.

Some time after that, when I was attending the World Missionary Conference in Edinburgh in 1910, I saw that a speaker whose book on "The Triumphant Life" had helped me greatly was to speak one Sunday afternoon on the subject, "The Resources of the Christian Life." I knew that was something I wanted and I went eagerly to hear him. I supposed he would tell us about prayer, and Bible study, and service, and so on, as our necessary resources; but he did not. Almost his opening sentence was this: "*The resources of the Christian life, my dear friends, are just Jesus Christ.*" Then he went on to show what he meant.

I waited until after the meeting was over, and, introducing myself, asked him if I might walk home with him. He assented, and I unburdened my heart to him about my own needs. He spoke very sympathetically to me; I do not remember all of what he said, but one sentence stands out in my memory. It was this: "Oh, Mr. Trumbull, if we would just step out upon Christ with a more daring faith, He could do so much more for us."

Two or three weeks after that I heard another sermon, in London, on Philippians 1:21, "To me to live is Christ," and again the preacher unfolded a vision of Christ, a meaning of Christ, a conception of Christ, that was beyond me, yet that was wrapped up in those six words, "To me to live is Christ." Though it was beyond me, yet it gripped me with power. I asked the preacher, who was a per-

sonal friend, if I might borrow the manuscript of his sermon; I wanted to study it. He gave it to me; and I brought it back to America with me.

The Lord was apparently trying to close in upon me, in all those different messages that had been coming to me during the course of the year; and it was only a few weeks later that the fact dawned upon me that I, who had known Christ all my life, who had accepted Him as my personal Saviour years before, who rejoiced in the deity of Jesus Christ, needed a conception of Christ that I did not have at all.

What Did I Need?

I remember how I rebelled against the idea that others had a conception of Christ that I did not have. It did not seem to me possible that there could be any conception of Christ that I lacked, for, as I say, I recognized Him as God and my personal Saviour. But the crisis came at a missionary conference that summer. I was facing a week of work that was utterly beyond me, because of the fact that I had just been in one of my times of spiritual let-down instead of up-lift, failing disastrously before one of those habitual sins. The first evening I was there I heard a message from a missionary bishop from India on "The Water of Life":

> "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living waters."

His message was that the Lord Jesus Christ intends every believer of His to have, as his experience all the time, a well of water, the water of life flowing out from him in an unbroken stream of richness and fullness to others. And he asked us whether we knew Christ that way. Well, I knew one man who did not. The next morning was Sunday, and I went to my room after the first Bible hour to have a time of prayer alone with God. I had done that many times before; there was nothing new in it for me; but I did offer a prayer that morning that I had never offered before in my life so far as I know. I said: "O God! if there is a conception of Christ that I have not got, and that I need, will you not give it to me?"

The Answer

And the heavenly Father answered that prayer. He gave me a new conception of Christ, a new consciousness of Christ. I realize, as I look back on it now, that the words in which it was expressed

were not new to me, even then. I had seen those words many times before; I had read them through the years. Nevertheless, God gave me not only a new conception of Christ, but a new Christ, on that Sunday morning.

I was led to see that I had been taking the many passages in the New Testament that refer to "Christ in you," "abide in Christ," as mere figures of speech, instead of literal fact. I realized that while I had always thought of Christ as a Saviour, an omnipotent Friend, God Himself, Who was ready always to be alongside of me and help me whenever I needed Him, this was an utter mistake, and that God now wanted me to cease from asking Christ to help *me* to do anything, to cease from thinking of Christ as alongside of me: rather, He wanted me to realize that Christ had taken me into organic union with Himself, and that instead of my working for Christ, Christ wanted to do all the work Himself, just using me as the vine uses the branch. The vine does not *help* the branch to do anything; the vine *is* the branch, and the vine uses the branch. So I came to see that the Lord Jesus Christ wants us to recognize that He *is* our life, in a literal sense. And this means that we may claim that most daring word, perhaps, in the entire New Testament, spoken by the beloved apostle, when he said: "As He (God) is, even so are we in this world," that we may now and here have the life of God: We may live the kind of life that God lives; and not only the kind of life, but the very life that He lives.

Some Results

I found with regard to those besetting sins that, after I had this new conception of union with Christ, Christ my life, when Satan came at me to tempt me to do that which I knew to be wrong, I might simply leave the matter to be decided between Satan and Christ; and when Satan attempts to cause the Lord Jesus Christ to sin, Satan is defeated before he starts. I had the utterly new experience of seeing coming at me, as it were, on the horizon, one of the old temptations before which I had all my life been defeated in pitiable ignominy. I knew I was helpless before it; and I would simply breathe the prayer: "Christ, Thou art sufficient"; *and I found that temptation dropping before me in impotence, absolute impotence, unable to appeal to me with any desire whatsoever.*

I found that the Lord Jesus Christ enabled me to see more results from my Christian service (it was not mine now, but His) in the lives of others, in the subsequent few months that followed, than I had seen in all the years of my life before that time.

And I found that, when one recognizes that Christ is his life, there is no difficulty about fellowship with the Father. For Christ and

the Father are one; and Christ can sustain our constant fellowship with the Father in a peace and a joy that I had never dreamed were possible in this life."

How I wish I could say that, from that day to this, there had been no failures in known sins, no breaks in my fellowship with God, no cessation of the fruit-bearing that Christ promises to bring to pass in those who abide in Him. With sorrow I confess that there have been many such breaks and failures, occasioned in every instance, of course, simply by my refusal to trust or to obey. Yet I gladly testify that in spite of the unnecessary failures, the Lord Jesus Christ has never let life go back, for me, completely, on to the old plane of experience; and His restorations after failure have been renewed evidences of His purpose and power to give nothing less than Himself in His fulness to those who will thus receive Him.

Seeing Calvary's Whole Work

With me the new life centered in the truth of the in-dwelling Christ. If any man is in Christ, you know, there is a new creation. Oh, how that word, and Philippians 1:21, and Galatians 2:20, and John 15 teemed with new and radiant and supernatural meaning to me now! Since then, I have learned more clearly than I ever knew at the time how this truth centers in the cross of Christ. Oh, how I sometimes wish that the whole truth could be cried aloud from the housetops, and from the pulpits of our churches, that Christian people everywhere might see what so many are now failing to see.

Every Christian believes that on Calvary the Lord Jesus Christ died, and thereby paid the penalty for the sins of the world. Every Christian believes that if he receives the Lord Jesus Christ as his personal Saviour, then and there and at once the penalty of his sins is done away with. For the penalty of the sins of the whole world was met and paid on the cross nineteen centuries ago. To receive one's freedom from the death-penalty of sin is an instantaneous transaction which any unsaved person may have at any time that he will, by receiving the Lord Jesus Christ as his Saviour. Every Christian knows that; many an unsaved person doubtless knows it, but does not act upon it; and until the day comes when he does act upon it, he will not pass from death unto life. But I believe I am safe in saying that the great majority of Christians do not realize that, in seeing and believing this truth, they are seeing and believing *only a part of the work of Christ on Calvary*, only a part of the salvation which is in Him. They see the larger part, to be sure; but they leave out a part which, if they would but see it and act upon it, would well nigh turn this world for them into heaven itself; and they might live from day to day as God is, even in this world.

That larger truth is this: that on the cross of Calvary the Lord Jesus Christ did two things. He not only paid the death penalty of our sins, but He really and finally broke the power of our sins. Do we believe it? I am sure some of us here are longing to believe it, and yet perhaps have not yet fully seen it. It is not only true that Christ is *ready* to-day completely to break the power of all known sin in the life of every follower of His, but that He *did that* for us nineteen centuries ago. He *finished* the work of breaking the power of the sins of the world, in the same way that He finished the work of paying the penalty of our sins. Jesus Christ was the all-inclusive Son of man; and when He died, humanity in a sense died with Him. All of humanity who are willing to recognize that and receive Him as their Saviour may not only receive His eternal life for the next world, they may also receive if they will, now and here, at once, the freedom from the power of their sins which He consummated for them on the cross. For us Christians, this calls first, of course, for unconditional surrender to Christ's mastery, then for simple trust that Christ is now living His life in us in full victory. Many have surrendered unconditionally to the mastery of Christ, but are still living defeated lives because they have not seen the simplicity of the act of faith by which they may take Him moment by moment as their complete victory over sin. Any of us, now and here, may, by just recognizing the fact that He broke the power of our sins, go out from here in the freedom of the Son of God, free from the power of known sin.

Do not misunderstand this, I do not mean we may go out from here sinless or perfect, but that we may go out from here, with the Lord Jesus Christ in us, absolutely triumphant by His grace over all the recognized sin which is in us, for sin will be in us, let us never forget, until our bodies are redeemed. If there are any of us here who have not done this, may we now just quietly recognize the facts, and accept them as ours in Christ—for we are in Christ if we have taken Him as Saviour. Does not the word "reckon" in the sixth chapter of Romans, "reckon ye also yourselves to be dead unto sin," practically mean "recognize"? Recognize the fact that in the Lord Jesus Christ, YOU died unto sin nineteen centuries ago; then sin shall not have dominion over you. That is His offer, to be accepted in a single moment whenever we will; and if we will, we may continue by faith to let Him do His work in us moment by moment, as we thus let Him hold us more than conquerors, free from the power and the defeat of sin in our lives.

The Rev. Stanley B. Roberts, Pastor of Bethlehem Presbyterian Church, Minneapolis, Minn.

By birth, education and tradition I am a conservative Presbyterian. I was brought up on the Word of God and the shorter catechism. When I came before the presbytery for examination, a conservative presbytery in the center of Kentucky, I was right glad that I knew my shorter catechism, for I had some tremendous theological questions presented to me for answer. My people were not only conservatives, but they were postmillenarians. When I entered college in Danville, Ky., I thought I was a postmillenarian; and later on, when I entered the theological seminary in the same place, with the conservative Dr. Jonathan Edwards as instructor in Theology, Dr. Yerkes in Hebrew Literature, Dr. Archbald in Polity, Dr. John Hayes in Church History, and Dr. Batey as President of the College, all of them real, live postmillenarians, I thought I was in pretty good company. There were two students with whom I came in contact in that seminary, and they were always talking to me about the premillenarian doctrine. We were constantly having little arguments upon the question. Of course, my arguments were the usual ones in that case. I was sure that the world, to the last man, to the uttermost heathen, must be personally converted before the Lord would come. I was sure that if the premillenarian doctrine prevailed, it would cut the cord of missions. I was sure that there was no such thing as the falling away of the nations into sin. I had a preconceived idea of the judgment, and it was not the judgment that is held by us in our premillenarian doctrine. I was sure of the fact that I understood the prophecies of the Old Testament and the New Testament concerning these things. I also held the view that the Kingdom spoken of in the Bible was the Church of God. All these things I had settled in my mind; but at this juncture of my experience there came into my hands several letters and pamphlets written by the Rev. J. H. Brookes of St. Louis. That turned the tide of my attention in another direction; and when I had gotten on my knees with the open Book, when I had studied from Dr. Brookes' viewpoint the questions of prophecy and the Kingdom, when I had come to understand that the Word of God to the world was evangelism instead of conversion, when I came to understand that God had administered the world along the line of dispensations, and when I came to realize that before me was the most glorious of the dispensations, following the coming of the Lord Jesus Christ,—I broke loose from the chains of the past, and entered into the liberty of the present.

What I have before me in giving my testimony is this: After my graduation in 1882, I settled down in a New York pastorate

in the country, remaining for six and one-half years among the pasture lands of a sweet, transplanted, New England village. Then I went to a larger place, and finally to the city of Utica; and now, after fourteen years and more have passed by as pastor of Bethlehem Presbyterian Church in Minneapolis I am happy to give this testimony, that for brightness, for cheer, for power of evangelism, for results, for the building up of the Kingdom of the Lord Jesus Christ, for the extension of every good word and work, this knowledge that came to me back in the seminary, by the grace of God and by the power of the Holy Ghost, has made it possible for me somehow to be a more effective pastor, shepherd and leader.

The Rev. S. B. Rohold, F. R. S. G. S., Superintendent, the Presbyterian Mission to the Jews, Toronto, Can.: Editorial Correspondent, "The Missionary Review of the World"

It is a delight to have an opportunity to testify of this blessed hope. I believe in the personal coming of Christ to reign, because I believe implicitly in His first coming. I know that He came according to the divine plan and purpose of God, as revealed in His Word. I believe the Bible is the Word of God, the infallible and inspired Word of God, spoken by the prophets and evangelists to us; and in it we find clearly indicated the blessed hope of the coming again of Christ. As a Jew in Palestine the hope of the coming Christ was before me. Daily we repeated, as every orthodox Jew does, from the thirteen articles of faith: "I believe in the coming of the Messiah. Though He tarry, yet I will wait for Him." Israel is waiting in darkness, and it is extraordinary to see them wait. Every orthodox Jew waits for a second coming of Christ, because they are taught that the suffering Messiah came, but nobody knew Him, and that He is coming to reign; but they do not understand His reigning. When it pleased God to reveal the Christ of God to me, it was not I who found Him, but He Who first found me; and then and there I learned of that blessed hope of the second coming of Christ. But what happened? People would say, "What, do you believe in that old-fashioned doctrine of premillennialism? None of the great philosophers and scholars holds to that view." I protest against that. The majority of theologians and scholars are with us. For years I was almost in darkness. I would feel my whole life was fruitless; but when that hope came to me in reality, I saw instead that my life was fruitful, and that it was bound to be fruitful. I was delighted to hear Dr. Scofield draw from the Old Testament proof of the hope of the second coming of Christ, because a great many times we are asked, "Where do you find the second coming of Christ in the Old Testament?" It is there from beginning to end. Read Zechariah, 14th chapter, verse 4:

> "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Then he tells us how the dead will rise, and how Christ will reign. The Old Testament Scripture is full of this blessed hope. Today, with Israel in apostasy, with orthodox Judaism running away, reformed Judaism is seeing that this declaration of the hope of the personal coming of Christ to reign is leading hundreds of Israelites to investigate, and to believe in Christ. What has reformed Judaism done? They have removed from their liturgy that expression of hope. And what do they tell us? They tell us there is no such thing as sin, no such thing as a personal Saviour, no such thing as the personal coming of Christ. However, we are here today to testify of that hope which is within us. There is nothing in the world that fills the soul with such joy, that makes the life so fruitful, and enables one to live a life of holiness, as to have that hope within.

The Rev. Howard W. Pope, Supt. of Men, Moody Bible Institute, Chicago, Ill.

This truth of the premillennial coming of our Lord came to me in two installments, probably because I was not able to receive it all at once. When I graduated at Yale University and Theological Seminary, our instructor in theology dismissed the whole subject with about two sentences, saying that this truth was a harmless delusion held by certain people called Adventists; and he then proceeded to take up the more interesting and enlivening subject of eternal punishment. I was sent out as a Congregational minister, fully equipped and prepared to teach the truth. As the years went by I heard only two or three addresses upon the subject, those being, if I remember rightly, by Adventist lecturers, and were full of Gog, Magog, the white throne, the red dragon, and other interesting things. The whole thing excited in me a feeling of pity, if not of contempt; I could not see anything divine in that scheme.

But about twenty years ago, when I was a pastor in New England, I was studying the general subject of missions, and reached the conclusion that this world would never be converted by the agencies now in operation. I recalled that New England had had some chance, having had the gospel for two hundred and fifty years; and yet there was not a city, town, or hamlet in all New England where all the people had ever been converted. The thing began to look rather discouraging to me; and then I recalled the fact that we are told that on

the face of this globe there are 1,500,000,000 people, of whom two-thirds, or one billion, never have heard that there is a Christ. I also remembered that the length of a generation is thirty-three years, and that every thirty-three years the whole population of the world is wiped off the face of the earth. Three times in a century the whole population is swept off, and that means four billion, five hundred million people, of whom three million have never heard that there is a Christ. I discovered that in the last one hundred years of missions about three millions of heathens had been converted; while during that same time three billions of people have been born, lived and died, and never heard that there is a Christ. At that rate, I thought, when are we likely to overtake the procession? I reached the conclusion, that it was simply a hopeless case; that this world never would be converted. That led me to the study of the Scriptures, and I found that it was the business of the Church to evangelize the world rather than to convert the world; and that is something that can be done easily in a single generation. I reached that conclusion without any particular reference to premillennial teaching. Then a few months later I was preparing a sermon on the subject of conversion, and it occurred to me to take the case of Saul. I painted first of all a picture of Saul, as given by his own teachings, and I painted it as black as I could. I could not conceive of a harder man on the face of the globe to convert to Christianity. Having reached that conclusion concerning Saul as a subject for conversion, I started him on his way to Damascus, and you know what happened. God drew aside the veil which hides the heavenly from the earthly, and revealed to him one little glimpse of the risen and glorified Jesus; not Jesus as He was in the flesh, but Jesus as He is today, in His risen and glorified condition. That little revelation of Jesus wrought a revolution in Saul. Down he went on his knees, saying, "Lord, what wilt thou have me to do?" And all the rest of his life he was a loving, loyal follower of the Lord Jesus Christ. That was my argument for conversion, and all I expected to bring out; but I began to draw certain inferences from it, certain practical lessons. Then this thought occurred to me: if such a man as Saul was converted in an instant by one glimpse of the risen and glorified Jesus, what would happen if God should draw aside the veil, and reveal to every living being just what He revealed to Saul? What an easy thing it would be for God to do! When that thought came to me, I said, "That is the only hope for this poor old world." Then the thought became a wish, and the wish became a prayer and I said, "Lord, Lord, for Jesus' sake, send Thy Son to this world. Reveal to me, reveal to all men, women and children, just what You revealed to Saul, for it is the only hope of this world." The next

moment the thought flashed into my mind, "Why, you poor blind leader of the blind, that is just what God is going to do, and the Bible is full of it, but you have been so dull of apprehension you could not see it"; and I was converted to the premillennial view as quickly as Saul was converted to Jesus Christ.

The Rev. Oliver W. Van Osdel, Pastor of Baptist Church, Grand Rapids, Mich.

The first great blessing I had in my life was to have a Christian father and mother. My mother taught me to pray earlier than I can remember. When I was sixteen years of age I united with the Methodist Church, and continued there until about twenty years of age, when the conviction came to me that I ought to enter the ministry. When I was about twenty-two years of age I united with the Baptist Church. I received my education in the old University of Chicago, and at a theological seminary at Morgan Park. At the time I was in school Dr. Eddrin was at the head of the Scandinavian Department, and being a premillenarian, he was teaching his views to the students under his care. Dr. Northrup on that account gave much attention to the subject, and a considerable portion of his teaching was devoted to the overthrow of the premillenarian views. Hence, when I left the theological school I went out as a postmillenarian. After some years in the ministry I came to feel that the postmillenarian view was not scriptural; and being a devout believer in the Word of God, in the infallibility and authority of the Bible, I accepted a view which was perhaps different from that held by very many people in the world. Let me say at this point that Satan is very apt to take advantage of us if he finds we are turning in some right direction; he tries to put us aside. In those days I held the view of Satan, that men and women get from the poets and artists rather than from the Word of God: I wish that men and women had a more correct and Scriptural view of the adversary who is ever busy leading men into error! The conclusion I reached was, that all of the prophecies respecting the Jews had been fulfilled, and that the Jewish age was closed; that Christ would come again according to the teachings of the New Testament, and when He came He would wind up the affairs of this world; and that there would be no Kingdom and no reigning upon the earth. I spent considerable time in the propagation of that view, I am sorry to say. I was twelve years a pastor in the city of Spokane. While there Dr. W. B. Riley came to assist me in some evangelistic meetings. In the afternoons he gave Bible readings upon various subjects, one of which was "The Millennium." Listening to him, my views were somewhat moderated, and I began to feel that perhaps I was wrong.

I gradually changed to the Scriptural view, the Lord leading me all the time, I am sure. One of the strongest influences, I think, in persuading me to be a premillenarian was the discovery about that time, which I supposed to be correct, that all of the higher critics, all of the skeptics, all of those who held some attenuated view of the authority of the Scriptures, were postmillenarians. I sat down and wrote Dr. Riley a letter, and I asked him, "Are there any premillenarians who are higher critics, or who disparage the authority of the Bible?" He replied, "Not one; it is impossible. If a man is a premillenarian, he must believe in the infallibility, in the authority, of the Word of God." That had a very strong influence upon my mind. Then, taking the Bible in hand in my study, in communion with God, my eyes were opened to the great truths as they are being taught here, and I began some five years ago to teach this view. I was then pastor of a postmillenarian church, a church that had never heard a sermon on the second coming of Christ; but I am happy to say that we have gone along peacefully, and a good many of the members of that church are today premillenarians: so the Lord has blessed the work, and is continuing to bless it. There has come to us the peace of God that passeth all understanding, in such measure as we never experienced before; and we are able to say, in view of His providence and loving-kindness, "Thus far the Lord hath led us on."

The Rev. E. Y. Woolley, Acting Pastor of the Moody Church, Chicago, Ill.

One of the great days in my life was the day when I found out that Jesus is coming again. I am in Christian work today because I discovered that truth. I was born and brought up in a Christian home in New England. My father was an orthodox minister, and a postmillenarian. I knew nothing about the teaching that Jesus may come again at any time, except as I had heard of the "Millerites," or some other little sect that embraced heretical doctrines, who made very prominent the fact that Jesus is coming again. About fifteen years ago, on a business trip to Philadelphia with my wife, we learned that Dr. J. Wilbur Chapman, then pastor of the Bethany Presbyterian Church, was holding revival meetings every night; and we decided to attend those meetings. On Sunday, while we were waiting for the service to commence, I picked up from the pew a little leaflet entitled, "Jesus is Coming Again!" written by W. E. Blackstone; and on the leaflet was printed something like this, purporting to have come from Dr. Chapman: "This doctrine of the fact that Jesus is coming again has been sweeter than honey and the honeycomb to my soul." I read it again. I said, "Can it be a fact

that a Presbyterian pastor of a church like this, a soul-winner of national reputation, believes in this doctrine?" The next morning I bought that little book, "Jesus is Coming," and on the train, as we went back to Rhode Island, my wife and I studied the Word of God; and as we did so, this wonderful truth broke upon our souls with all the sunshine there is in it. The practical result has been this: When I was in college I began to doubt that the world could be converted to Christ, the way things were going; that question was a great perplexity to me. I sometimes hear it said, "If you believe that everything is wrong and will not be right until Jesus comes, you are a pessimist"; but I claim that the only real optimist is the man who is looking for the coming of our Lord. As I say, through the years the question of how everyone was to be converted was a great trouble to me; but when I saw the truth, that this is the age when God is bringing together the body of Christ, the Church; when many are called but few chosen; that universal righteousness is not to come until the Lord Himself comes—then the Bible became an open book to me. The Bible, with its mysteries, perplexities, and contradictions, is no longer mysterious, perplexing or contradictory; for the key to the Bible is this truth, that the Lord Jesus is coming again. Paul says, "Now abideth faith, hope and love, these three; and the greatest of these is love." Dr. Gordon said, "Yes, the greatest thing in the world is love, but the first thing in the world is faith." He might have added, "And the dearest thing in the world is hope, the blessed hope of the glorious coming of our Lord Jesus Christ."

THE HISTORICAL MINISTRY OF PREMILLENARIANISM

THE REV. W. B. RILEY, D. D.

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THE words of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," involved the main facts of premillenarianism. They identified the present age with the dispensation of the Church; they suggested the mighty changes that are to come over the earth at the end of this age, when the Church shall have completed its witness, when the Master shall have returned and the millennium shall have come!

Christ employed language with precision. When He said, "This gospel of the kingdom," He did not mean "This gospel of grace" or "This gospel of personal salvation," but He meant what He said. There is a "Kingdom gospel"—premillenarianism.

What about its historical ministry? There are two tests to which theological facts and fictions should alike be subjected that the one may be distinguished from the other—the latter rejected and the former retained. The first is the test of Biblical teaching, "To the law and to the testimony; if it speaks not according to this word," reject it. The second is the test of personal experience, or practical Christianity. If it bless not the individual, if it aid not the Church, if it honor not Christ, then it is not of God. The former I have treated at length in "The Evolution of the Kingdom" (C. C. Cook, New York, publisher). The event predicted by Old Testament prophecies, anticipated by New Testament apostles, and denominated by the peerless Paul as "that blessed hope," has played so conspicuous a part in the roll of human history that thoughtful men ought to be able to trace its course and determine with fair accuracy whether it has wrought benediction or bane for the Church of God.

Along several lines we propose to push that inquiry!

I. THE APOSTOLIC FAITH

Concerning this point let us not be misunderstood. When we employ the phrase "apostolic faith" we do not intend to trace the history of premillenarianism from the days of New Testament apostles only. The truth is that the New Testament apostles originated no faith;

they accepted, confirmed, elaborated and propagated Old Testament revelations. Paul's statement in 1 Corinthians 15:3, "I delivered unto you first of all, that which I also received," might justly be accepted as the law of New Testament revelation. The shadows, types, suggestions and prophecies of the Old flower into New Testament Scriptures. Premillenarianism was not even born with Jesus of Nazareth, much less with Paul or Peter or John. As Haldeman justly says of the Old Testament:

> "The moment we open these Scriptures we find an anticipated picture of the second coming in Adam, exalted to headship, dominion, glory and power, as the 'figure of Him who was to come.' Enoch, the seventh from Adam, prophesies that the Lord is coming in glory. Abraham catches glimpses of Him as the coming man and rejoices in view of His day. Jacob has a vision of the epiphany and splendor, when, surrounded by the angelic host, the Lord God looks down from the height of the golden ladder. Moses sees that revelation of Him in the burning bush, not as the weak and crucified, but as Yaveh, the Coming One, coming in triumph. The Psalms are full of the one utterance, His coming, and they portray the movement in heaven when the whole universe shall be attuned in rhythm to the music of His kingly descent. Isaiah spells it out in the notes of seraphic splendor and in the announcement of earth's response from exalted mountain, shivering earth and tossing seas. Jeremiah depicts the moment when, at His coming, Jerusalem shall no longer be as the forsaken, who binds her hair with the braid of widowhood; but as Jerusalem the holy, Jerusalem whose name shall be the Lord our Righteousness, and unto whom shall be gathered the nations, as unto the throne of the Lord. Ezekiel beholds His coming in the chariots of cherubic glory. Daniel sets Him forth in the center of ten thousand times ten thousands of shining angels, coming to take unto Himself the crowns of all the kings of the earth, as King of kings and Lord of lords. The minor prophets, on every page, proclaim that He is coming. Hosea declares it in language of rebuke to the people that have denied Him; Joel in speech that makes the tongue to burn and the ears to tingle, while Habakkuk rises to the heights of sublimity in a diction unequalled, as he testifies of the God who shall come from Teman and the Holy One who shall cover the heavens with His glory, who shall fill the earth with His praise, before whose feet shall go the pestilence and burning coals, who shall stand and measure the earth, drive asunder the nations, scatter the everlasting mountains, receive the homage of the perpetual hills as they bow before Him and acknowledge that His ways are everlasting, and who shall fill the earth, the whole earth, with the glory of His presence. The last utterance of the Old Testament, as it is of the New, is that He is coming."

This Old Testament teaching had a three-fold confirmation in the New Testament Scriptures, and was, therefore, made to be "the apostolic faith."

1. It was affirmed by the Master, Jesus Christ. He addressed himself to this theme more often than He laid His tongue to any other. We shall not repeat the many detached texts that dropped from His lips, but call attention to the fact that certain whole chapters, recording His words, relate themselves to this subject; as, for instance, the eight kingdom parables that make up the whole of Matthew thirteen, and the multitude of references that well nigh cover the entire twenty-third, twenty-fourth and twenty-fifth chapters of the same Gospel. In the first of these (23d) He prophesies His return; in the second (24th) He declares the conditions that will suggest its imminence; and in the third (or 25th) He illustrates the results upon believers and unbelievers. Truly Jesus Himself best understood the time, circumstances, and effects of the day when "the Son of man shall come in His glory and all the holy angels with him," and His declarations determine "the apostolic faith."

2. The writings of the apostolic college confirmed it. There can be no dispute as to the millenarianism of Paul and Peter and John. Phillips Brooks was not clearly a premillennialist, and yet, as an honest man speaking of the text, "The Lord is at hand" (Phil. 4:5), he declared:

> "There were times when, as it seemed, the apostles looked to see the opening skies and the descending chariot. . . . They found abundant clearness and abundant inspiration in their expectancy when they described the thing they expected as 'the coming of the Lord.' Every step they took in life brought them a little nearer to that great end and purpose. They set out on a voyage, and as they turned their eyes away from the fading shore and looked across the broad waters, they seemed to be sailing out to meet the coming Lord."

John hoped for perfect victory against sin only when Christ should appear (1 John 3:2, 3). Peter sighed in spirit when he saw the day in which certain scoffers should arise, saying, "Where is the promise of His coming?" as if God were slack concerning His promise, and remarked, as with heaviness of heart, "But the day of the Lord will come as a thief" and in view of it, it is our business to be "looking for and hastening" the same, that we may be prepared for the "new heaven and new earth wherein dwelleth righteousness" (2 Pet. 3:4, 9, 11). Paul never penned an epistle without introducing the appeal of "that great day," as the sufficient incentive to the holiest walk and the highest accomplishment.

3. It was the faith of the early church Fathers. Guinness remarks, "It cannot be denied that for three centuries the Church held the doctrine of the premillennial coming of Christ, I think I have gone through all the writings of the Fathers for three centuries pretty carefully, and I do not know an exception, unless it be Origen," the one early writer who was often heterodox. It was the faith of Justin Martyr, Irenaeus, Tertullian, Methodius and Victorinus. Dorner adds to these Barnabas, Clement, Hermas, Ignatius, Polycarp, Papias, Nepos, Lactantius and others, and adds, "All were at one." Dr. James H. Brookes reminds us that "the premillennial advent was the common heritage of both Jewish and Gentile Christians, and passed from the Jewish Christian to the Gentile Christian Church precisely in the way the gospel passed. It was as fragrant at Antioch as at Jerusalem, at Rome as at Ephesus. History has no consensus more unanimous for any doctrine than is the consensus of the apostolic Fathers for the premillennial advent of Christ."

If men will take history rather than undertake to make history, premillenarianism will be conceded to have been the apostolic faith. Certainly Mosheim is a historian not to be despised, and in Volume I, page 89, he says, "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen," while such writers as Gieseler, Stackhouse, Bishops Newton and Russell, and even the disinterested Gibbon, render an approving testimony.

II. THE SPIRITUAL EFFECT

This test may find adequate expression in three lines of study.

1. Its effect upon the study of the Sacred Scriptures. That the advocates of the imminent coming of Christ have been the great students of God's Word, few men would dispute. What is the explanation? Has not Dr. A. B. Simpson given it in an illustration? He tells his readers of having visited a cathedral in Europe, upon the ceiling of which the most famous painter of past centuries had patiently employed his brush. Upon entering the building his eyes sought the ceiling and he saw what seemed a bewildering color of incoherent daubing. He looked long and earnestly; not a figure appeared; not a design was evident. The old sexton was passing about and the visitor expressed to him his disappointment, whereupon he smiled and said: "No wonder, sir. You have no fit position from which to see this work of art. Come with me!" And he led him to a place in the cathedral where the artist of all centuries had evidently stood, and bethought his designs, and to which he had returned again and again as he wrought them into being. And lo,

the visitor saw such a masterpiece as to bedim his eyes with tears, and bow his head in gratitude to the God who had granted to one of His fellow-servants such genius. And Simpson reasons, What that position was to the study of the fresco painting, the premillennial position is to the understanding of the Word of God. It was the position of Ellicott, Tregelles, Godet, Stier, Delitzch, Lange, Olshausen, DeWette, Meyer, Jamieson, Fausset, Schall, Bengel, Canon Ryle; it was the position of Calvin, Zwingle, Melancthon, Luther, Knox, and the Wesleys. It was the position of John Bunyan, Cranmer, Latimer, and Ridley. It was the position of Candlish and Guthrie, of Robert Hall and Thomas Chalmers, Andrew and Horatius Bonar, Nathaniel West, Robert Murray McCheyne and Adolph Saphir; of Gaussen, Van Oosterzee, Auberlen, Baumgarten; of Hoffman, Stockmeyer, Lange and Schenkel. It was the position of Spurgeon, and Moody, and Brookes, and Moorehead, and Gordon, and Blackstone; of Pierson and Penn; and is that of Meyer and Morgan; of Munhall and Chapman; of Haldeman and Dixon; of Torrey, Scofield and Gaebelein. In the language of Paul to the Hebrews, "What shall I say more; the time would fail me to tell of" Craven, Patterson, Erdman and Dunwiddy; of Maitland, Birkes, Bickersteth and Brock; of McNeile, McNeill and MacNeil; of McIllvaine and Henshaw, and Nicholson and Hastings; of the Robertsons—Frederick W. and John; of Herr Saunders and Harris and Evans and Stifler, and Lorimer and Peters, and Durbin and Parker and Gilbert and Foster and Lummis, not to make mention of those men so well-known to us that we do not yet appreciate their greatness, Frank W. Sneed, D. D. Munro, Frederick W. Farr, A. J. Frost, Len G. Broughton, W. B. Hinson, George Robert Cairns, and others too numerous to mention, all of whom have obtained a good testimony in their proclamation of "the faith once for all delivered to the saints."

Massillon is quoted as having said "that in the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord." "Strange it is," remarks A. J. Gordon, "that we have reached an age where it is counted an eccentricity to love His appearance and a theological error to cry with the best-loved apostle, 'Even so, come, Lord Jesus.'" And yet those men before whose eyes the Scriptures have unfolded with the greatest beauty, and whose hearts have drunk most deeply from the fountains of truth, not only join in that cry, but unite their voices in proclaiming His coming as the consummation of the age, the goal of the Church—the crowning of Christ Himself—the only hope of the world's redemption.

2. Its effect in the deepening of the spiritual life. These are days when this is a theme much discussed. Many of the speakers

of recent great Christian assemblies have been sounding the "deepening of the spiritual life," as the all essential note. But not all of them have seen the Scriptural connection, or even the historical evidences, that the doctrine of "the second coming of Christ" relates itself to the deepening of the spiritual life as cause to effect! "Sobriety" of thought is natural to those that know perfectly that "the day of the Lord so cometh as a thief in the night." "The preservation of one's whole spirit, soul, and body" in "blamelessness," is attempted by those that look for the coming of our Lord Jesus Christ. "Every man that hath this hope set on him purifieth himself, even as he is pure."

Holy conversation and godliness must characterize those that are truly "looking for and hastening the coming of our Lord." The denial "of ungodliness and worldly lusts" belongs also to those that understand "that blessed hope of the glorious appearing of our Lord and Saviour Jesus Christ." As to "watchfulness and prayer," it is natural to those that know not what hour their Lord doth come, but understand that it will be in a moment when they think not! Utter faithfulness is the natural result from the gospel notion, "the Lord is at hand."

The one reason why the Church is flirting with the world, and even playing the harlot, is because she has put out of her mind the expectation of her Husband's speedy return. Gordon says, "There is a tradition that Michael Angelo, by his prolonged and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance, that, as he walked the streets, strangers would observe his bearing, and set him down as some visionary or eccentric." And Gordon says, "It were well if we who profess to be Christians of the apostolic school, had our conversation so truly in heaven and our faces so steadfastly set thitherward, that sometimes the 'man with the muck-rake' should be led to wonder at us, and to look up with questioning surprise from his delving for earthly gold and glory."

The men of Galilee who saw Jesus ascend had this upward look, and it saved them from "the lust of the flesh, and the lust of the eyes, and the pride of life"; it changed the law of gravitation, which is commonly of the earth, and pulls earthward, and set its tendency upward, illustrating a principle in physics, drawing their affections out toward the greater Star—the Star of Bethlehem, and converting them into men that were "in the world yet not of it"; that could walk its dusty paths and speak with its stained people and yet keep themselves unspotted.

3. Its effects upon the discharge of practical duties. One of the strange arguments brought against premillenarianism is that it ren-

ders its advocates unfit for practical duties. This argument is sustained neither by the Bible nor by human history. Certainly "sobriety" is a practical duty, and we are enjoined to that, knowing that "the day of the Lord cometh as a thief." Certainly "patience" is a practical duty, and we are commanded to exercise it "for a little while," knowing that "He that shall come will come and will not tarry." Certainly "brotherly love" is a practical duty. Our Lord asks that we increase and abound in love one toward another, and toward all men, that we may be unblamable at the coming of our Lord Jesus Christ." Certainly "watchfulness" is a practical duty, and we are to watch, not knowing at what hour the Lord doth come. Certainly energetic service is a practical duty and we are to render that lest He find us idle at His coming, and utter our condemnation.

There is one thing that will not be denied, even our opponents themselves being the witnesses, namely, that the men that held this hope, have so far discharged their obligation to God as to have promoted the interests of His Church by personal service, by money sacrifice, by missionary zeal, by intelligent counsel, by tireless work, so as not to have been surpassed by any people that have ever named His name, or joined their fortunes to His cause.

III. THE SUPREME APPEAL

1. To holy living! Bishop Brooks declares that ever since the time of the apostles, the coming of the Lord has been the inspiration of the Christian world, and truly remarks, "The power of any life lies in its expectancy." Paul could "fight a good fight, finish his course; keep the faith" at any cost, because he knew there was laid up for him "a crown of rejoicing, which the Lord, the righteous Judge, should give to me at that day; and not to me only, but also unto all them that have loved his appearing."

Those who have read Dr. A. J. Gordon's "How Christ Came to Church" will never forget his homely but telling illustration of the relation between the doctrine of the imminent coming and the practice of personal holiness. He had gone into the country with his children for a few weeks' vacation. They had planned together many pleasant diversions for his eagerly awaited holiday; but almost immediately upon their arrival in the country place, Dr. Gordon was summoned back to the city. To assuage the disappointment of his children, he said, "Yes, I must return to the city; but I shall be back again soon. I may come tomorrow, or next day, or the day after, or, possibly not until the end of the week; but you may expect me any day." It so happened that he was detained until Saturday, but when he returned he learned that, in their anxiety to welcome him back, the children had, contrary to their natural instincts, in-

sisted upon having their faces washed every day and having on their best clothes, and going down to meet the incoming train.

It is little wonder that men who have scoffed the notion of the imminent return of Jesus delay their personal purification and make poor appeal to the world or even the Church to get ready against the day of God. Conduct is always affected by conception. Remember how that servant behaved who said: "My lord delayeth his coming." The very doctrine of delay, once accepted by him, eventuates in brutal oppression, greedy gluttony and bestial intemperance. Its opposite—the imminent coming, means unsoiled garments, lights trimmed and burning!

2. To high endeavor! It is not an accident that Carey who undertook winning India; that Taylor, the answer to whose faith is light for Asia and Africa alike; that Grattan Guinness, father of Congo missions; that A. J. Gordon, the wisest counselor and the greatest president the Baptist Missionary Union of the United States ever knew; that Arthur T. Pierson, the best informed man on world-wide missions the twentieth century has seen, and that W. E. Blackstone, the missionary enthusiast of all Methodism; for that matter the overwhelming majority of the men and women that now face heathen peoples and call them to Christ, are premillennialists. These are not men easily discouraged. To them the gathering darkness suggests only the hour before the dawn; for them no problem is impossible of solution, because in "the coming Christ" they have One who is sufficient. They can lie down every night with the sweet sense that the work in which they have been engaged, incomplete as it is, if He come "at midnight, or at the cock crowing," will, under the touch of His hand, take final and fitting shape. We remember the story of one of the old artists whose students wrought in a great studio that he visited occasionally to suggest and instruct; and of the one young man that had formed the conception of a noble picture, but had been unable to produce it. Many a time he had flung away his endeavor and started over. One evening, discouraged by his failure, and wearied by his efforts, he went to his lodging, leaving the attempt. That night the old master came in, and his eyes fell on the incomplete work. He saw at once the whole conception and realized also the struggles that had gone into the endeavor, and felt something of the sickened sense of the student before evident failure. Picking up the brush that had fallen from the nerveless grasp, he worked awhile, and lo, the work was done, and in the morning when the young painter came, he looked at it in wonder; he stood in a trance—amazed. But only a moment he questioned, and then he cried, "Oh, the master has come! The master has come! and the work is complete."

That is the confidence of premillenarianism. That is the explanation of its historical ministry. "The blessed hope" is a suggestive appeal to the holiest living and to the highest endeavor, and to the utmost steadfastness.

On the cross Christ cried, concerning the work of His first appearance, "It is finished." On the throne He will one day be able to say the same concerning the plan and purpose of His second appearance. It is the "blessed hope," and when the work of the church is complete, then, and not until then, will all saints know the part this expectation has played in the inspiration and employment and perfecting of the saints, to the praise of that God, who has promised the kingdoms of this world to His Son, and who will keep His word.

THE SECOND COMING OF OUR LORD IN RELATION TO EVANGELISM

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IN ORDER that we may reach correct conclusions concerning our subject, we need to understand three things: (1) *God's Purposes in Grace;* (2) *His Methods;* (3) *Proper Incentives.*

I. GOD'S PURPOSES IN GRACE

According to the Abrahamic covenant, God chose Israel to be His bride: "A peculiar treasure unto me above all people" (Ex. 19:5). He called them out from among the nations and declared, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9); and they were distinguished from the nations by His visible presence in their midst. God warned them that, if they should be untrue to Him, He would scatter them; but, if they should repent He would forgive (Lev. 26; Deut. 4:27-29; 30:1-5; Jer. 3).

We are all familiar with the persistent misdoings of Israel, which had their tragic culmination in the rejection of Messiah. The rejected One said:

> "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

The Holy Spirit by Paul puts the case thus:

> "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
>
> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
>
> For this is my covenant unto them, when I shall take away their sins.
>
> As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:25-28).
>
> "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
>
> But even unto this day, when Moses is read, the vail is upon their heart.
>
> Nevertheless, when it shall turn to the Lord, the vail shall be taken away" (2 Cor. 3:14-16).

It is sad to contemplate this people with the weary foot, scattered, with a veil upon their faces; and yet God has not left His people without witnesses. There is a company, a remnant, according to the election in grace. John Wilkinson, who was for many years at the head of work among the Jews, used to tell us that there were twelve hundred Jews converted every year in English-speaking countries; so the Lord never has left His people without witnesses. In the meantime poor Israel is dispersed, scattered, and yet miraculously preserved. Frederick the Great was a great emperor, a great general, and a great philosopher. He said one day to his chaplain, "Give me one word that will prove your Bible and religion to be divine." The old chaplain thought a moment and said, "Israel." "I will think about it," said Frederick. Shortly after that he met his chaplain, and said to him, "That is right." Frederick the Great could explain why the great nations of Assyria, Babylonia, and Egypt, and the later great nations of Greece and Rome, had disappeared; but he could not explain why this people, the Jew, selected here, as I read from the Book, as God's own people, more bitterly persecuted and cruelly mistreated than any people that ever lived upon the earth, is yet a compact body, surviving all persecutions and overruling all laws with regard to the survival of the fittest among nations. Why? Because they are God's own peculiar people. Jesus Christ said, "This generation shall not pass away until these sayings are fulfilled," referring to the things predicted in the twenty-fourth chapter of Matthew. A generation is not the span of a human life. The original Greek word, as given in Webster's Dictionary, means, "race," or "people." What Jesus said was: "These Jews as a people will not pass away until all these things concerning me are fulfilled."

"What advantage hath the Jew?" asked Paul. They have an advantage in many ways, but principally because unto them are committed the oracles of God. They are a people miraculously preserved, to preserve miraculously the infallible Word of God, that abideth forever; and they go together, in the very nature of the case. Therefore, whatever view you entertain with regard to the Kingdom and the glory that is to follow, you must have in the perspective this poor, misguided, deluded people, who rejected the Messiah, and brought upon themselves all their own troubles. But God's promises are sure; you may depend upon it that Israel will come into her own. When will that be? When every eye shall see the Son of God riding majestically upon the clouds of heaven, coming to receive His own. Then will poor Israel say, "Blessed is he that cometh in the name of the Lord," and will take her proper place.

During this period, from the rejection of the Messiah on to the end of this dispensation, called the Dispensation of the Spirit, we

have what is called the Church period. God is collecting a people that were no people. So the rejection by Israel of the Messiah has turned out to our account, who were no people; and God is choosing from among the nations a people as a bride for His royal Son. "For I have espoused you to one husband, that I may present you as a pure virgin to Christ." That is Paul's statement. In this dispensation the message is to the ends of the earth. The feast was spread by the King for His people in the presence of their enemies. His own chosen ones were bidden, but they would not come. Then the Master, being angry, said to His servants, "Go out into the lanes and streets of the city, go out among the nations, and bring in the poor, the lame, the halt, and the blind"—to all the Gentiles, people that were no people; and they are bringing in an elect company, constituting the Church, the bride, the wife of the Lamb, holy, pure and true, to be presented to Him, without spot, without rebuke, when the end of the age will come.

II. GOD'S METHODS

While there is a company according to the election of grace, the work of God now is to gather in this company as a bride for His royal Son. Therefore the mission of the Church is to see that this company is completed as speedily as possible. In the mind of the believer, and the one who goes out to publish abroad the gospel of the great God, there is usually an idea that unless results are seen, the work is ineffective. As a matter of fact, that is none of our business. The one supreme business of believers in this age is to do the will of God as He "worketh in you both to will and to work of his good pleasure." He said to His disciples:

> "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

God knows how many will be saved, you and I do not; and therefore God must do that work. Our business is to tell out the message of life and salvation, and He has given us assurance that it will not return unto Him void. Therefore, if you preach in that faith, whether you see any results or not, you may certainly count upon it that God will take care of all that, and the results will come; and when the last one to be saved is saved, He will come, and will not tarry.

The Church is the channel through which "the water of life" is to flow out to the desert and waste places, that they may become as the garden of God. The gospel is the means, for "it is the power of God unto salvation to every one that believeth; to the Jew first, and also

to the Greek." Saved men and women are the instruments. "How shall they believe in him whom they have not heard? And how shall they hear without a preacher?" The Holy Spirit is the agent. He is the executive of the Godhead, and the only person of the Godhead on earth. He alone can "convict the world in respect of sin, and of righteousness, and of judgment"; He alone can save, and that comes in answer to prayer, for God said: "Ask of me things to come concerning my sons, and concerning the work of my hands, command ye me." "Whatsoever ye shall ask the Father in my name, he will give it to you."

When He ascended on high He gave some apostles, some prophets, some evangelists, some pastors and teachers, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." There are five offices of the Christian ministry. By no law of exegesis or rule of interpretation can it be made to appear that the office of the pastor includes the office of the evangelist, any more than that it includes the apostolic office. No; this Scripture teaches us that the office and work of the evangelist are as necessary to the work of the Church as that of the pastor. Of course, there is a sense in which all pastors, and for that matter all Christians, should be soul-winners; but that does not constitute them evangelists. The late Bishop Gilbert Haven once said to me:

> "I believe in you evangelists. Your office and work are a continuation of the office and work of the prophets of old, as surely as the pastoral office is a perpetuation of that of the Old Testament priest. The prophet could say to the people and even to the king himself, what the priest could not. Even so you evangelists can say and do things, that need to be said and done, that the pastor, because of his intimate relations to his people, cannot. The one is the complement of the other."

Some men are especially fitted to call men to repentance and faith in God. Their special work has been recognized by the Church from Timothy to the present day; and must continue to be until the King of kings and Lord of lords shall assert His legal rights.

But there is a ministry of believers. The Saviour has said: "And he that heareth, let him say, Come" (Rev. 22:17).

> "Now there are diversities of gifts, but the same Spirit.
> And there are differences of administrations, but the same Lord.
> And there are diversities of operations, but it is the same God which worketh all in all.
> But the manifestation of the Spirit is given to every man to profit withal.

> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:4-7, 11).

Our business is to publish the glad tidings to earth's remotest bounds, that all may know the good news. It is the business of Jesus to save,—He alone can do it: "God our Saviour; who willeth that all men should be saved" (1 Tim. 2:4). But many say, "We will not that this man reign over us" (Luke 19:14); and He said of such "And ye will not come to me, that ye might have life" (John 5:40). He, of course, knows who is the last one to be saved. "And then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:24, 25).

III. PROPER INCENTIVES

1. The Glories of the Kingdom

The most eloquent language and vivid imagery possible to human thought are used to describe the rapture of the Church and unfading glories of the Kingdom that is to subdue all other kingdoms: no more tears; no more sin; no more death; no more curse. War, pestilence, famine, storm, earthquake, sickness, old age, heartache,—all forever done away.

> "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

The sweetest memories and most hallowed recollections are awakened, and the heart bounds with joy, in the hope that is ours, at the thought of the meeting time, when the shadows and storms are fled away. Gordon, Brookes, Whittle, Needham and the rest have gone to be with Him. We used to look forward with great anticipation, as we have looked forward to this conference, to the old Niagara Conference gatherings. We would be planning for weeks and months to get together; and the best part of it all was the fellowship we had. That fellowship, as is the fellowship here, was so delightful that if there was no other reason for our coming together, that alone would justify it. But what about the meeting time over there? Former things will

have fled away, the curse will be removed from all nature, and the most Edenic loveliness and glory of the Kingdom will be ours. What a mighty incentive is all this!

2. The Rewards for Service

What of the rewards for service done here? There will be the crown of life and the glories indescribable. How many dear saints of God I have known, faithful, godly ministers, who have toiled and battled with poverty, hardly knowing how to provide sufficient food and raiment for their own households, and yet have been true to God and stood by the faith! They had a hard time here, but when the time for rewarding comes, they will come to their own, you may rest assured. What a tremendous incentive all this is to the believer when he remembers that by his zeal he hastens the coming of that glorious day!

3. The Danger of the Unsaved

> "Then said one unto him, Lord, are there few that be saved? And he said unto them,
> Strive to enter in at the strait gate: for many, I say unto you will seek to enter in, and shall not be able."

If He were to come this day our unsaved friends would be shut out, even though they continued to live here on earth. This fact gives a double emphasis to the divine injunction, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

So, because of the joys of the heavenly life and the glories of the Kingdom, because of the rewards for fidelity here, and the danger to our unsaved friends in view of the imminency of His coming, we are under most solemn and sacred obligations to push the great work of evangelism to the very utmost, that there may speedily be an end to the night of sin; that the cloudless day that knows no night may burst upon this sin-cursed world of ours.

Great Soul-Winners and Premillennialism

In view of the greatly mistaken notion held by some people, that these views of our Lord's purposes in grace are paralyzing to the cause of missions and the world's evangelism, it may be well to remind the brethren that very nearly all of the great soul winners of the Christian Church were from the first—and are—premillennialists. No other view was held during the first three centuries. The Reformers, without exception, held to such views and so also did many leaders in the Evangelical Revival:

> Luther once said: "Some say that before the last day the world shall become Christian. That is a falsehood, forged by Satan, that he might darken sound doctrine." John Cal-

vin said: "There is no reason why any person should expect the conversion of the world, for at length—when it will be too late, and will yield to them no advantage—they will look on Him Whom they have pierced. Moreover, it must be held as a first principle that, ever since the appearing of Christ, there is nothing left to the faithful but with wakeful minds to be always ready, intent on his second advent." John Knox said: "The Lord Jesus shall come, and that with expedition. What were this else but to reform the face of the whole earth, which never was, nor yet will be, until that righteous King and Judge appear for the restitution of all things." John Fletcher, who was to Wesley what Melancthon was to Luther, said: "In the midst of this grand revolution which will destroy Rome, our Lord Jesus will suddenly come down from heaven, and go Himself conquering, and to conquer." Bishop Coke, appointed by John Wesley as an associate with Asbury, once said: "At the coming of Christ to avenge and deliver His faithful people, the faith of His coming will in a great measure be lost." John Wesley said: "The spirit of adoption in the bride, in the heart of every true believer says with earnest desire and expectation, 'Come, and accomplish all the words of this prophecy,' etc. He that adds to the Book, all the plagues shall be added to him; he that takes away from it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, that prevent them from hearing their Lord's 'I come,' and answering 'Come, Lord Jesus.'" John Wesley also said: "I grant, supposing thy Lord should delay His coming, it were meet and right to wait for His appearing, in doing, so far as thou hast power, whatsoever He hath commanded thee. But there is no necessity for making such a supposition. How knowest thou that He will delay? Perhaps He will appear as the Dayspring from on high, before the morning light. Oh, do not set Him a time! Expect Him every hour. Now He is nigh, even at the door."

According to the late Dr. Nathaniel West, John Wesley taught specifically these things:

(1) The spread of the gospel as a testimony to all nations; (2) an apostasy yet more to be developed and already at work in Christendom; (3) the literal conversion and restoration of Israel to their own land; (4) that the full revelation of the Antichrist precedes the advent; (5) that it is the duty of the Church to observe the signs of the times; (6) the literal, visible, personal and joyous second coming of our Lord; (7) that the third beatitude—"The meek shall inherit the earth"—refers to the millennial age; (8) that the curse shall be removed from the earth, and the animal creation restored to pristine innocence; (9) that there shall be a transfiguration of the

planet into a new earth, with a new heaven, and a new climate; (10) that it is the duty of the Church, always, to pray and look for the coming of the Lord.

Let me read you just this further word about John Wesley:

> "The two men who were the means of Wesley's conversion, after his fourteen years of legalism, were Peter Böhler, ordained by Zinzendorf, and Martin Luther, whose 'Preface to the Romans' was blessed to the full salvation of his soul,—both premillennialists. Spangenberg, a devout Moravian, was his bosom friend. The immortal Fletcher, dear to his heart, was one of the most rapturous and thoroughgoing premillennialists ever known. So was Wesley's friend, the Vicar of Bexley. Bengel, his great teacher and guide, was 'the father of modern premillennialism.' Think of it! Luther, Bengel, Francke, Zinzendorf, Böhler, Spangenberg, and David,—the early Fathers,—the memories of Cranmer, Latimer and Ridley,—all going to make up Wesley!"

Charles Wesley was known as "the millennial poet." He wrote over 7,000 hymns, and more than 5,000 were premillennial. Here are two or three samples:

> "Lo! He comes, with clouds descending,
> Once for favored sinners slain.
> Thousand thousand saints attending,
> Swell the triumph of His train.
> Hallelujah! Hallelujah!
> God appears on earth to reign."

> "Come, Lord, Thy glorious Spirit cries,
> And souls beneath the altar groan;
> Come, Lord, the Bride on earth replies,
> And perfect all our souls in one."

> "Thou Who hast kept us to this hour,
> Oh, keep us faithful to the end;
> When, robed in majesty and power
> Our Jesus shall from heaven descend,
> His friends and witnesses to own,
> And seat us on His glorious throne."

Denny, Milton, Cowper, Heber, Watts, Bathurst, Montgomery, Newton, Alford and McCheyne, sang the same sweet songs of hope and victory.

I had personal acquaintanceship and fellowship with the late Charles Haddon Spurgeon, an out-and-out premillennialist, as is the present occupant of the pulpit he made so famous, Dr. A. C. Dixon. I have known personally every prominent evangelist in America and Great Britain and Ireland in the last fifty years, and every man of them,

with possibly a single exception, was an ardent premillennialist. There is no such incentive to evangelism as an intelligent scriptural belief in the personal premillennial advent of our Lord and Saviour Jesus Christ.

I have been greatly blessed, in my journeying about, to find that the Church is coming more and more to this old view that many great scholars in the Church have always stood for, that between righteousness and sin, between Christ and Satan, between the kingdom of darkness and the kingdom of light, there is to be an overwhelming victory for Jesus Christ and the saints of the Most High. Therefore there is no room for discouragement. The day is dark, yes, but the darkest hour is just before the dawn. Shadows? Yes, but the fact that there are shadows proves indisputably that there is light beyond. Discouraged? When He has promised to preserve you unto His heavenly Kingdom, and you have assurances of final victory, how can you be? Therefore, when you go from this mount of privilege, go to your work remembering that God has His eternal purposes, and they are all looking to consummation; and do your duty. A ministerial friend of mine in one of the eastern cities said to me once, "Munhall, I have all I can do to preach the first coming of Christ." I said, "You do not half preach the first coming of Christ if you neglect the second coming of Christ. It is like a preacher getting half through his sermon, and then quitting."

So it is for us to emphasize the things that God Himself has emphasized. Let us keep back nothing that is profitable unto the people; and all Scripture is profitable. There is to be a glorious consummation. "Surely I come quickly." Let us all in our hearts pray, "Even so, come. Lord Jesus; come quickly."

THE SIGNIFICANT SIGNS OF THE TIMES

THE REV. W. B. RILEY, D. D.

YE CAN discern the face of the sky, but ye cannot discern the signs of the times (Matt. 16:3): so spake Jesus to some of His own day.

Sermons on "The Signs of the Times" have had little or no fascination for me. It is difficult to get a proper perspective of the thing close at hand; and well nigh dangerous to dogmatically interpret the events of which one's life is a very part.

For just thirty years, therefore, we have thought upon this subject without daring to speak to the same; and in making it the theme of this address we confess to both fear and trembling. The difficulties of a duty, however, do not absolve one from obligation to the same; and the much teaching of the Word of God concerning "the signs of the times"; and the remarkable movements of the century to which we belong, combine in calling attention to this important and tremendous subject.

The men to whom Jesus addressed this text were neither ignorant nor unlearned; they were the religious leaders of the hour. The Pharisees were the conservatives in theology and traditionalists in teaching; the Sadducees were the religious skeptics—the self-named scientists, who took little stock in supernaturalism. The charge of the text is that neither of them properly discern and interpret "the signs of the times"; and for this stupidity they are inexcusable.

Certainly, then, the children of the twentieth century are still more remiss if they give no time or thought to those great movements that have marked the approaching of the end of the age; and for this well-nigh universal ignorance the preachers and teachers of Christendom are responsible, if not reprehensible!

It is with a hope of both discharging the minister's duty, and of making more clear to "the body of Christ" the religious significance of current events, that we propose this theme.

I. "THE SIGNS OF THE TIMES"

What are some of them? Out of a vast number, let us select a few for brief consideration.

1. The proclamation of peace, and the preparation for war. It is now a full score of years since the first peace conference was called at The Hague, and the "arbitration" of international difficulties became the slogan for representatives. statesmen, philosophers, scientists and

plainer folk. Newspapers have made this slogan the big head line; magazines have multiplied articles devoted to its treatment; kings, emperors and presidents have found in it a popular theme for great public addresses, and ruling political parties have woven it prominently into their platforms. If one judged only by what has been taking form in public sentiment, phrasing itself in public speech and finding place on the printed page, he would naturally conclude that the armies and navies of the world were just ready for dissolution; and that in another decade neither uniformed soldier would mark the land, nor government-garbed sailor be seen at sea. But often philosophy falls dead before the mailed fists of fact; and the fact is, that never since nations had a being has the world been so well armed for war; and while "peace conferences" are in session the fighting crowd, on land and sea, are alike being increased. As Dr. I. M. Haldeman says:

> "England, so long content to have a great navy and a small volunteer army, is now making a supreme effort to raise that army to an effective standard of 500,000 men. France is ready to respond in forty-eight hours with 500,000 soldiers, mobilized and fully equipped. Germany has under arms and ready to march at a moment's notice, 500,000, constituting the most perfect fighting machine ever put together. Spain has 100,000 veterans with the memory of Cuba in their hearts. Italy has ready nearly another half million. Austria a full half million, trained, disciplined and magnificiently furnished. Russia has a million men under arms—not merely reserves—she has these besides—but a million of men in barrack and camp, ready to fight, as never before. Japan has more than a half million, practically in the field, and a full million of equally disciplined reserves behind them—soldiers whose desperate bravery electrified and, almost, appalled the world. China is moving everything that she may possess an army of 500,000 soldiers equal to the most modern demands, and, already, has an artillery among the best. As you come westward and sweep the circle of the old continents again, you find Persia, the Persia that Rome never conquered, ready to take the field with troops furnished from western arsenals and instructed by officers from western armies. You will find Turkey with 500,000 men; and it is of tradition that, when soldiers fight well, it is said of them, no matter what nation they may be, they fight 'like Turks.' Greece has an army: the Balkans—the political lumber-room of Europe—more or less filled with smoking firebrands—is crowded with soldiers (now menacing Turkey and endangering the peace of the world); while Switzerland is a nation of soldiers ready to spring from their Alpine heights at the first sound of war. . . . The nations of earth swarm with one another's spies, noting the means of defense and the easiest points of attack."

This condition is duplicated at sea; and just now the increase of its navy is the supreme purpose of almost every nation under the sun. This is exactly what Jesus taught would come to pass as the end approached. "Ye shall hear of wars, and rumors of wars. See that ye be not troubled for all these things must come to pass," but the end is not yet, for nations must rise against nations, and kingdoms against kingdoms (Matt. 24:6, 7). And, in this, the Son of God was only saying to His auditors what God's true prophets had proclaimed as the "sign of the end." It is an ever increasing marvel to the student of the Scripture to see how perfectly Daniel foresaw events, and over what a long period of time his clear vision swept; and Daniel, speaking of the nations that should succeed the breaking up of the Roman empire, said, "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and work: and shall destroy mighty ones and the holy people. And through his ability he shall magnify himself in his heart, and prosper in his hand, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:23-25). What a wonderful interweaving of the proclamation of "peace" and the execution of war in the seer's words. It is another instance of "Peace! peace! when there is no peace" (Jer. 6:14).

The very conditions that now exist are as strange as the world has ever known; and while the orators of the earth are giving the people promise of a cessation from all war, even the Christian nations of Europe are, as G. Campbell Morgan remarks, "watching each other with a suspicion that is devilish and horrible," while many of the governments—Christian and pagan—are torn with internal strife.

2. The search for truth and the acceptance of lies. Paul, speaking of "the latter time" and "the revelation of that wicked one, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming," prophesies not only a large following for this man to come, but, concerning his disciples, declares, "God shall send them a strange delusion, to believe a lie, that they shall be judged who believe not the truth" (2 Thess. 2:10-12).

"Strange delusion" is the adequate phrase! There never was a time when so many men were giving themselves to "scientific investigation"; and when so many things were exploited as "scientific" certainties. Indeed, we are told that it is the "Age of Science" and the men who employ the phrase mean by it that it is not the age of biblical and other religious authority. The result of this philosophy,

in the lives of men, is as strange as scriptural, namely, those who have set themselves to know the whole truth, have, in their very search, accepted "strange delusions"; and in their rejection of all sacred authority, have fallen into the most egregious scientific errors, thus becoming teachers of thoughts and systems that are irrational to the point of folly, if not of insanity.

Haeckel, one of the most noted among them, in his "Riddles of the Universe," rules God out of it; and so becomes an advocate of the insane philosophy that power does not involve personality, wisdom does not involve thoughtfulness, design does not involve a designer! In other words, the heavens do not "declare the glory of God," nor doth "the firmament show his handiwork." This justifies the language of the Psalmist, "The fool hath said in his heart, There is no God."

The conclusion of their reasoning is no more false than the process of the same. Take, for instance, the theory of evolution, now widely declared in scientific circles as the basis of all scientific investigation,—a base in a hypothesis which has never had any existence other than the vaporings of a man who made his reputation in science as Robert G. Ingersoll made his in religion, by departing so far from the truth as to call universal attention to himself. And yet, men, by the tens of thousands, in the Old World and in the New, are holding to this theory, and preaching it as a "scientific certainty," when there has never been found, on land or sea, a scintilla of scientific evidence in favor of the same.

These same scientists have denied also the supernatural simply because the scalpel will not uncover and explain the same, and rejected it with bitterness on account of its having eluded their analysis. By the same process of reasoning they would be compelled to ally themselves with Mary Baker Eddy and deny the reality of human existence. A scholarly physician who went to Dr. P. H. Mell, that notable Southerner, and said, "Doctor, I would believe in Christianity if I could explain the supernatural generation of Christ," was sufficiently answered by Dr. Mell, who replied, "Can you explain natural generation in any case?" The physician hesitated and then admitted, "I cannot."

One could push this inquiry into a multitude of additional fields, and when he had finished, he would find the notable scientists of the world standing forth with such folly in their lips as President Eliot expressed when he said, "The religion of the future will be bound by neither dogma nor creed," as if a creedless conception could ever command attention or adoption from men; such folly as Dr. J. Woodland, of the University of Rochester, expressed when he said, "The myths and fables of the Bible will be laid aside, and the church will be founded on truth," as if "truth" had an existence

independent of the faithful record of human experience! To reach the acme of folly, let the much-advertised Prof. Foster of the Chicago University, voice himself:

> "Man cannot live without science! . . . Gone are the old ideas of religion; gone is the old notion of the divinity of the sacrament, of the efficacy of prayer, of the authority of the Scriptures, of the divinity of Christ; gone, even, is the former view of the immortality of the soul. And, there is in its place only the modern idea of efficiency, which emphasizes temporary success and does not answer the question of the rest of the spiritual. Caught up in the world-agony, the poor soul must find rest and refuge in the very bosom of reality."

All of this is again in fulfilment of the Scriptures, concerning those who "become vain in their own reasoning, and have their senseless hearts darkened; professing themselves to be wise, they become fools, exchange the truth of God for a lie, and worship the creature more than the Creator."

3. The profession of godliness and the practice of godlessness. Paul wrote to his junior, Timothy, saying:

> "Know this, that in the last days perilous times shall come, when men shall be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unforgiving, false, accusers, incontinent, savage, haters of good, traitors, heady, high-minded, lovers of pleasures rather than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5).

Have you never noticed that in the seven epistles to the seven churches (the great periods of church history are plainly marked) John, coming to the Laodicean period—the last of the seven, consequently the approaching end of the age,—finds the church lukewarm, boasting itself, however, as "rich and increased with goods, and in need of nothing"; but, regarded from a spiritual standpoint "wretched and miserable, and poor and blind and naked." How graphic the words! "Laodicea" indicates that it is the popular church, or church of the people; and the very boast reveals its aristocracy, and lays bare its spiritual poverty. When did the world ever see so many institutions bearing the name of Jesus and yet answering to this inspired description? Think of the Lenten season; lo, the im-pious of ten months and two weeks have turned to piety, and for full forty days propose to refrain, in part at least, from the devil's devices—from dance hall, show house, and the more extravagant of the so-called social functions, that they may take on the

forms of religion and profess the power of the same, till the Lenten days be passed; then to return to a worldliness which is but slightly exceeded by the world itself; and which, in most cases is identical with the same.

The most of us remember D. Astley Cooper's famous painting, "The Pursuit of Pleasure"; and intelligent people perfectly understand that many of the members of the modern Church neither find it in their heart to condemn that young Roman's pursuit, nor to refrain from scenes and occasions as inimical to the cause of Christ. The simple truth is that many modern churches are now planning, in their new structures, smoking rooms, dance halls, and an up-to-date stage, in the midst of which setting stands the cross of Christ, involving an inharmony which would be unthinkable to our puritan ancestors, but which is a fulfilment of prophecy, presenting the "abomination of desolation" spoken of by Daniel the prophet, "standing in the holy place" (Matt. 24:14). "Then shall the end come!"

4. The movements in the far East. I present this last; and to me it has the least significance, although I frankly confess it may shortly prove to be more significant than all the other movements. Good students of God's Word know that there is to be a federation of nations in fulfilment of prophecy. The capitol of this,—the new Babylon—is to hold the throne of the Antichrist; while Jerusalem, renewed, is to know the throne of our conquering Lord, our crowned King.

The Zionist movement of recent years has impressed profoundly many students of the Scriptures. It has looked to them like the beginnings of fulfilment for that great line of prophecies that point unmistakably to the return of the Jew to his native land, and the making of Jerusalem ready for Israel's King.

But since the Antichrist precedes the Christ, it is but natural to expect that the counter movement of corporate nations, calling for a common king and for a world's capitol, should make itself even more manifest. I do not say that such is the case; but no observing student of the times can be insensible to the significance of some certain statements of facts.

In my judgment, Higher Criticism is as certainly the theological forerunner of the Antichrist as the corporate idea is the commercial expression of his coming. How suggestive, then, that an exponent of this apostasy, speaking recently before the Stanford University students, should say: "It is more and more evident that the world is destined to be one commonwealth. * * * And it begins to look now as though the time were near when world-wide co-operation would not only be possible but necessary for the supply of human needs." Add to this the serious article of "The Independent," (Janu-

ary 5, 1914), on "A Capitol for All the World," and by reading, learn that $150,000 has already been expended in drawing plans; and that one of the suggested locations of this capitol of the whole earth is not far from the city of the ancient Babylon.

Is it not also singular that men who write from no religious standpoint whatever, and who do not attempt to interpret the meaning of their own words, who, in fact, do not seem to know that they are saying aught that has kinship with prophecy, tell us in the same number of "The Independent," that Sir William Wilcocks, who has wrought such marvels in the land of Egypt by his irrigation projects, has plans for the Mesopotamian valley involving the expenditure of $30,000,000, which would no doubt restore that country not only to its original prosperity, but make it the Eden spot of the world.

I do not say that these things indicate the end of the age; but I insist that there is such a striking likeness between these suggestions and the plain statement of Scripture that one may find implied in them another remarkable illustration of Dr. Gordon's fine phrase, "Prophecy is the mould of history."

Now, all of this involves

II. THE CRISIS OF THE CHURCH

It is singular that Jesus turned immediately from making this charge against the Pharisees and Sadducees to the instruction of His disciples. Instruction is involved in the charge itself, and the Church should attend, since her interests are at stake; and "the last days" are her testing time.

This is true in many respects. Let me speak of four of them.

1. The creed of the Church is involved. You can take any creed adopted by an evangelical denomination, and the remark remains true. Every fundamental doctrine, framed by its authors, is now flouted! For a long time the teachings of Scripture concerning "sin" were undisputed; the world was sane enough not to deny its own experience; but alas, the time has come when teachers from the church have told us that there is "no such thing as sin." Instead of "transgression of the law" of God, we now have, as one writer puts it, "Failure to attain the ideal." Instead of "conviction of sin" we now employ "the pain of conscious imperfection."

This "doctrine of devils" must necessarily be succeeded by another, "the nonsense of the new birth." Dr. W. S. Rainsford, a progressive pastor, is quoted as absolutely opposed to conversion, or regeneration, saying, with appalling candor, "I never experienced it; neither did any member of my family. When I first began to preach I made the common mistake of compelling people to believe that they must be born

again before they could become children of God." In other words, when first he began to preach, he was foolish enough to follow the Christ.

2. The repudiation of the supernatural. Dr. Lyman Abbott goes the full length of the modern's logic and says, "The New Theology denies absolutely the old assumed distinction between the natural and the supernatural." And yet, as if they hesitated to part company entirely with the very terms of Scripture, Dr. Littlefield, in the Graded Lessons (now adopted by many Sunday-schools, and emanating from the erudite Religious Educational Association), identifies the new birth with "adolescence," taking the same to be "physically, intellectually and spiritually the new birth."

3. The Christ Himself is questioned. Beginning with an inoffensive speech akin to that which a recent writer employs in a volume on Christianity and the social crisis, the Man from Nazareth is made the youthful prodigy of His period, whose growth in physical stature and mental acumen marks Him as a man of unusual might, to conclude at last, as another does, with a mythical figure whose historical standing is little more substantial than that of "the modern Santa Claus." Here again is the fulfilment of prophecy,—"false teachers" destined to arise in the latter times and bring in "destructive heresies," are even now "denying the Lord who bought them," and "many are following in their pernicious ways," forgetting the plain teaching of John that "whosoever denieth the Son, the same hath not the Father."

4. The course of Christianity is threatened. The hour of "Lo, here!" and "lo, there!" has arrived. Men are declaring the second coming of Christ to be not "in person" as was prophesied and promised, thus fulfilling Peter's words (2 Peter 3:3-10). The Socialists, after having anathematized His Name, are now claiming to embody His spirit; the Millennial Dawnists, having derided His eternity, are now telling their deluded followers that "he is in the secret chambers," and they alone know of His hiding, but He will manifest Himself in 1914.

Not long ago a "New Thought" woman came to me and said, "I am so glad you are looking for the coming of the Great Teacher, so am I," to which I was compelled to say, "I fear we are looking for very different teachers, and certainly for very different individuals." Baha, with his three millions of dupes, is at once fulfilling prophecy and threatening Christianity, while the men and women of America who have adopted the phrases, "social service" and "social reconstruction" (ignoring the spiritual element, and seldom naming Christ Himself), are even more to be feared.

We are being told now that what men need is soup and sandwiches, not sermons and Scripture; and that to provide the former is a far more Christian act than to speak the latter; that the needs of the

man are recreation not re-creation; and that the pulpit, supposed to be sacred to theology, would serve a more useful end if converted into a theatrical stage. Those who speak after this manner are in increasing demand at six o'clock clubs; and are cheered to the echo on after-dinner occasions! The old statement "The Son of man is come to seek and to save that which was lost" is well nigh laughed out; and the plain meaning of "As the Father hath sent me, even so send I you," is no longer interpreted into a soul-winning responsibility.

And yet the world is dying, and men and women with sin upon them are going before God to give an account for the deeds done in the body. It might not be a bad thing if some eloquent occupants of modern pulpits could have the experience of the late Charles Berry. You will remember the Lancashire girl, with a shawl over her head and clogs on her feet, who came to his door and asked, "Are you a minister?" "Yes!" "Then I want you to come with me and get my mother in." Thinking it was a drunken brawl, he asked, "Why do you not get a policeman?" "No, no," answered the girl, "My mother is dying, and I want to get her into salvation." "Where do you live?" "About a mile and half from here." "Why don't you get some one nearer?" "We want you and you have got to come!" At first he was horrified with the thought of walking the streets at night in company with a girl with a shawl over her head, and he tried to dissuade her; but she would not be put off. At last he went! It was, as he suspected, a house of ill-fame, and the old woman was dying. Sitting down by the bed he talked to her of Jesus as a beautiful example. She answered, "Mister, that is no good for the likes of me! It is too late for an example; I can't live to imitate Him and I am a sinner!" He tried other philosophies. They were equally in vain and unsatisfying to the perishing soul. Then he remembered his mother's faith and began to tell her the old story of God's love; of Christ Who died for sinful men. She cried, "Now you are getting at it! Go on; that is what I want, and that is what I must have or be lost forever!" "And so," says Charles Berry, "I got her in; and while I was about it, I got myself in!"

This leads to the last point of this discussion.

III. THE CALL OF GOD

What is it? Perhaps no single sentence would suffice for its expression. Permit us three!

1. It stands for "the faith once for all delivered." We confess in advance that it is not a popular thing to defend today. The twentieth century calls for compromise, and absolutely demands "smooth" speech; and the man, who will not accommodate it, comes in for

harsher criticism of his conduct than he himself has ever pronounced against a creedless and Christless religion.

And yet, only cowards surrender to that twentieth century call for "smooth words." One of Mazzini's declarations never had better occasion than now, and men called of God to preach the gospel "once for all delivered," ought to be reminded of what Mazzini said, "Neutrality—that is to say, indifference between good and evil, the just and the unjust, liberty and oppression, is simply atheism." After all, is it not ours to fill up the sufferings of Jesus Christ? And if the teachers of His revealed truth should find it necessary to go with Him into the waves of calumny and be baptized with the baptism that He was baptized with, or to the cross of Calvary and feel its cruel nails, still those apostles, if true, ought to hesitate in nothing, knowing that the only victory that can ever "overcome the world is the faith of those who love not their lives unto the death," but who at any cost will preach Christ and Him crucified as the solitary hope of sinking souls.

It matters little what demands modern society may make upon us, or even what representatives of the modern church express! Jude enjoins us to tell its teachers and leaders that "the faith once for all delivered" is its solitary hope, the only basis upon which it can stand and be blessed. To fail in this is indeed, as one has declared, "to fall under the phychology of the religion of actual materialism, culture, license, and of the self-satisfied proclamation that man is God."

2. "Strengthen the things that remain." This is the word of Jesus to the church of Sardis; and, for that matter, the word of Jesus to every true churchman the world over. The very phrase employed, "the things that remain," indicates that much has been removed already. That is the truth of history! Thousands of ministers have had their standing-ground taken away, and hundreds of churches have had their doctrinal foundations loosened; and Christians, out of number, have surrendered the most cherished convictions of Christian history. God is not giving to the world a fresh revelation. In fact, He can both sustain His own glory and conquer against any possible odds the world may present, without "the wise men after the flesh, and with not many mighty nor many noble," but rather with "the weak things of the world, he can confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in God's presence" (1 Cor. 1:26-29).

There are those who say that the battle has gone against us. I confess I do not belong to that company. My own ministry keeps me from any pessimism regarding this. It is just thirty years since, as a lad, I was ordained to this high calling. While holding a pastorate during this entire time, it has been my high privilege to put in from

three to four months every year in evangelistic work, and the old "sword of the Spirit, which is the Word of God" is certainly as effective today as it was then; and whether employed by the pastor in his own pulpit, or by the evangelist in the pulpit of others, I find it is unfailingly "the power of God unto salvation." I am fully persuaded, therefore, that victory is to be the portion of that preacher and of that people who stand for the "faith once for all delivered" and that the endeavor "to strengthen the things that remain" is as certain of success as are the power and promises of God assured.

3. Let me conclude this address by an appeal that we strive together for the bringing back of the King. Skepticism will never die while an unchained devil goes forth deceiving even the very elect. Sin will never cease to be the experience of men until Satan has felt the hand of the coming King. As for "social reconstruction," that will never be accomplished by the combined wisdom of the wise apart from the coming of the crowned Christ. We have something to do with His return! We have something to do with His ascension to the throne. We have more to do than John did when he cried, "Come, Lord Jesus, and come quickly!" In one sense His crown is in our hands, and it will never bedeck His brow until by our loyalty and love, and unselfish service, and, may be, unthinkable sacrifice, we have placed it there.

Let no one say, "This is asking too much of mortal men and weak women." The history of yesterday is the encouragement of tomorrow. Joan of Arc was an unknown girl, with neither wealth nor office nor honor at her command. But she heard the voice of God calling; and, insisting that He wanted her to crown Charles king of France, she deliberately set herself to the task! There were a thousand obstacles, and they looked insurmountable, everyone! And yet within three months she had lifted the siege of Orleans, and within six months she had seen the second part of the promise fulfilled and had sat with her banner in her hand at the high altar at Rheims while Charles was anointed, and she had crowned him king. From the day this despised man received his anointing at the altar, the very people whose affections had been estranged, turned to him again, cured, as Creasy says, of their skepticism by the certainty they now felt that Charles was the favorite of heaven. The national feeling revived; people and soldiers rallied to his standard and the enemy became divided and dispirited; and poor, distracted France found peace and repose.

It is only a little type of the greater truth that human hands can crown Christ King, and loyal hearts can make way for Him to the throne of the world; and, when that is done, and not till then, will His Name be blessed forever, and the whole world become filled with His glory. Oh, to have part in that crowning! Oh, to lead one's people to join in that enthronement!

It is related of the great Dr. Schauffler that when he was doing his work in Constantinople, the Russian officials gave him no small annoyance, and he went one day to see the Russian ambassador. He heard Dr. Schauffler, and then said, "I will say to you frankly that my master, the Czar of all the Russias, will never suffer Christian missions to set their feet in the Turkish empire." Dr. Schauffler looked at him a bit, and then replied, "Your excellency; my Master, the Czar of all Heaven, will never ask the Czar of all the Russias where He may set His feet."

Thank God the spot is located, "They shall stand on Mount Zion"; and when He comes, not the Czar of Russia only, but every king shall fall down before Him, and all nations shall serve Him. It is ours to hasten that day! The Lord help us!

THE DOCTRINE OF THE LAST THINGS AS FOUND IN THE GOSPELS

THE REV. C. I. SCOFIELD, D. D.

OUR subject this morning is "The Doctrine of the Last Things," as these are found in the Gospels. However, before passing to the four Gospels, I want to read just briefly, and without comment, from the Old Testament a kind of summary of the Old Testament fore-view and expectation concerning the Kingdom which was my subject yesterday morning. Then I will pass at once with you to the New Testament. I read from Zechariah, one of the later prophets, as you know; and I begin with his description, in the fourteenth chapter, of an advent of Messiah that certainly has never been fulfilled yet, and therefore it is prophetic still.

> "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very great valley, and half of the mountain shall remove toward the north, and half toward the south."

I am going to break my promise not to make any comment, because that cleaving of the Mount of Olives is such a sore trial to some of our postmillenarian friends. Living on an earth that is seamed with seismic disturbances, that bears everywhere upon its wrinkled surface the marks of these disturbances down all the geological ages, they seem to find it incredible that that little hill should split in two! Well, it does not worry me, and it does not worry you, I am quite sure of that.

> "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.
>
> And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.
>
> All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses.
>
> And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

Then we have a description of the battle of Armageddon, the last great battle on this earth. From the sixteenth verse on we have this lovely picture of the coming Kingdom:

> "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.
> And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.
> In that day there shall be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar."

That is a description of an advent of Christ differing in every respect from His first advent as a babe in Bethlehem's manger, and *then*, according to Zechariah, will the Kingdom be set up.

Now, let us go to the New Testament.

I make this statement at the outset, that the Old Testament foreview of the Kingdom enters the New Testament absolutely unmodified. When I began to study for myself, brought up as most of us were to suppose that the Church was the Kingdom of heaven, I was astonished to find that the New Testament does not treat the Old Testament promise of the Kingdom as a figure or allegory of the Church, but on the contrary, takes up the Old Testament promise just where the prophets left it. The very first verse of the New Testament, as you know, reads:

> "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

This means, as I need not remind you, far more than that Jesus Christ was, on the human side, descended from Abraham and from David; for those two men were covenant heads. There was a covenant of universal redemption made with Abraham:

> "In thee and in thy seed shall all nations of the earth be blessed"

and a covenant, confirmed by the oath of Jehovah (Psa. 89:20-37), that fixed the rulership of humanity in this earth in the Davidic family, and in the coming Messiah of the house of David (2 Sam. 7:4-16).

The New Testament opens as we might expect it to open. The two covenants are to be fulfilled. Jesus Christ is the Son of Abraham,

and therefore He will redeem humanity; He is the Son of David, and therefore He will rule humanity. Both covenants converged upon Him, and He is "son of David, son of Abraham."

It is well worth our notice that David is mentioned first. Historically he came long after Abraham, and was himself a descendant of Abraham. We need not be surprised, therefore, as we go on with the study of the Gospel according to Matthew, to find that in the beginning of that Gospel we meet only with Kingdom ideas, and with Kingdom words. In other words, first of all, the Kingdom foretold by the Old Testament prophets, and covenanted to the great coming Son of David, is brought into the foreground. The wise men came asking: "Where is he that shall redeem the race?" No—"Where is he that is born King of the Jews?" That was not an unintelligent question. It was a remarkably intelligent question. The answer of the scribes was:

> "In Bethlehem of Judah, *for thus it is written by the prophet*, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

Not a Redeemer, but a ruler. What is the message of John the Baptist? "Repent, for the kingdom of heaven is at hand." "At hand" is, in Scripture, a "technical expression." When a thing is said to be "at hand," it means that the thing referred to is the next thing on the docket. It means that, so far as the divine purposes have been revealed, that thing is the next thing in order. For instance, the apostle Paul reminds the Philippian saints that there is to be certain conduct characterizing them, and the reason is that, "the Lord is at hand." Nineteen hundred years have passed since that was uttered, and the Lord is still "at hand," for the coming of the Lord for His Church is the very next thing in the prophetic program. It is never said that the return of the Lord in glory, when all the inhabitants of the earth shall see Him, when He shall come in judgment, to set up His throne, is "at hand." The apostasy, the revelation of the man of sin, and the great tribulation precede *that* event. But to the saints of the Church, and the Philippians were of these, the word is still: "The Lord is at hand." Not "the beast," nor the great tribulation: these things are coming in the end of the age; but for us, who are saved through grace, who are made partakers of the divine nature, who have the spirit of sonship, who have been baptized into the body of Christ, and who are "strangers and pilgrims" in the earth—for us, "the Lord is at hand."

The Kingdom "At Hand"

John the Baptist began his preaching:

"The kingdom of heaven is at hand."

The Kingdom foretold by the prophets was ready for the King and more. Then Jesus was born in Bethlehem, and was baptized in Jordan of John, and the Holy Spirit descended upon Him in visible form as a dove, and He became The Anointed, The Messiah, The Christ, God's Prophet, Priest and King. The anointed signs in His baptism (Isa. 11:2; Heb. 1:9), rested upon Him, and He began to preach. What was His message? "Believe on the Lord Jesus Christ, and thou shalt be saved." Ah, He knew the work of John the Baptist.

"The kingdom of heaven is at hand."

He made haste, and afterward wisely, and He commanded them "go not into the way of the Gentiles," they were charged with no message of salvation to the Gentile, but to go "to the lost sheep of the house of Israel, and as ye go, preach."

And what was they to preach? "As ye go, preach, saying, The kingdom of heaven is at hand."

The Lord went up into a mountain, and delivered the great code of the Kingdom to the heroes on the Mount. That is the Kingdom standard. Not merely to be entered when the nations are merely to be the feet of the nations, not merely to be the evangelists of the coming Kingdom age, but to translate the Beatitudes into character. Here is the deep underlying cause of the rejection of the Messiah. They were ready for any amount of worldly glory, but they were not ready for the elect of the heroes on the Mount. Like all legalists they made righteousness to consist in ordinances and ceremonial. The Sermon is Christ's exposition of Kingdom righteousness. If any man knows that he can stand before him the great words from Mount Sinai, let him read them up the beatitudes.

What follows that great statement of the King? In the eighth and ninth chapters of Matthew we have the record of a great series of miracles and these miracles are especially worth the attention of those who are studying, and would fain know, Kingdom truth; for you will find that they are manifestations of the power of the King to deal with every condition of sin. Power over demons, power over sickness of every form, power even to heal the leper. With all our progress in remedial medicine—and there has been marvelous progress in many ways—we have not yet found out how to heal a leper. We can still understand what Jesus meant when He said to the [illegible]

the days of the patriarchs. But Jesus Christ touched a leper, or spoke to a leper, and his flesh came again as the flesh of a little child. He shows creative power. He fed multitudes out of practically nothing. He showed His power over the forces of nature; He rebuked the sea and the wind, and there was a great calm. The King was here, and He was proving that He could deal with the situation; that there was power in Him to establish a kingdom of righteousness, and through righteousness, peace (Matt. 8-10).

How does the record run now? Is Israel flocking to Him? Are the high priests and the rulers in His train? Oh yes, they are; but they are in His train with a snarl, with growing bitterness and enmity. While Rome was leaving the Jewish people, according to her world-wide policy, in the free exercise of those functions which related to the Jewish religion, so that the rulers did truly represent the people, the testing by these mighty works came to them. They could not altogether resist such proofs. Nicodemus said:

> "We know that thou are a teacher come from God, for no man can do these miracles that thou doest, except God be with him" (John 3:2).

We are invited nowadays to disregard miracle, are assured that when we pass into the inner spiritual meanings of Christianity, we "leave the miracle idea behind." Well, whenever the Kingdom of heaven is set up over this world it will be through miraculous power. Jesus manifested that power.

The Rejected King Announces Judgment

Then suddenly the message changes. What is it now?

> "Then began he to upbraid the cities wherein most of his mightiest works were done, because they repented not: saying, Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:20-24).

The mighty testimony of His works had left practically unmoved those chief representative places where He had displayed His power. He was a rejected King; and, turning upon His rejectors, He rejects them. Then for the first time He utters a prophecy:

> "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for you" (Matt. 11:22).

You have noticed the fact He never heals and never preaches again in those cities. My friends, when God abandons a thing to judgment, it is without remedy.

> "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31).

There is only one way to escape that judgment, and that is to get out of the world into Christ.

It fell to my lot to be in Belfast, where the "Titanic" was built, the Sunday after the great ship went down. A great memorial meeting was held in Wellington Hall. They asked me to give the message at that meeting. All Belfast was smitten with sorrow. I have never seen a whole city in such grief. That ship was built there, and a considerable number of the men who were aboard her in various capacities, who went down with the ship, lived in Belfast. Every order of people was there, from the bishops and the nobility up to the laboring classes. They packed that great hall.

I tried to preach the gospel from that awful incident, the loss of the Titanic. I told them that we were all on a doomed ship; but that God in His mercy had brought a life boat alongside that would hold us all. And the ship upon which humanity is crossing the sea of time is doomed.

The Kingdom Postponed

Then what? The King has come. The King has announced that His Kingdom is at hand. He has shown His power to establish the Kingdom, and to bring in Kingdom blessings, but Israel will not have her King.

He wept over Jerusalem, and that very weeping, and what He said to Jerusalem is prophetic (Matt. 23:39) for with His rejection as King He begins His predictive testimony concerning this age in which we live. And for this age He has a new message, and His message is not now "the kingdom of heaven is at hand," but the message of the outstretched arms: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Kingdom in "Mystery"

Then He tells His disciples, in the great mystery parables of the thirteenth chapter of Matthew, what will be the outward religious aspect, and the end of this age. "Mystery" is, in Scripture, a word with a definite—one might say, technical meaning. A mystery in Scripture is something hitherto unrevealed, but now told out. It is a divine secret, revealed for the first time.

I reminded you yesterday that the Old Testament prophets were greatly perplexed by seeing in one view the cross and the throne; the humiliation of Messiah, and His exaltation; and, as Peter tells us, they searched their own writings, seeking to know "what, or what manner of time, the spirit of Christ that was in them did signify" in thus joining His sufferings and His glory (1 Pet. 1:11, 12). The seven great mystery parables explain that apparent paradox. In them our Lord explained that the advent to suffer, and the advent to reign, are separated in the divine purpose by the period, already nineteen centuries long, and which He calls this "age" (Matt. 13:40). Perhaps there is no greater infelicity in translation in our Bible than the rendering of the Greek word that means "age," or "period of time," by the word "world." There is absolute confusion there. I was speaking about the end of this age in Philadelphia in November, and the Associated Press telegraphed all over the country that I had said the "world" was coming to an end, and possibly within this present generation. I began straightway to get letters from all over the country. I even got one the other day from Japan. One lady said she thought she would send me a Scofield Bible to straighten me out! There will be a great deal of "world" after this "age" ends; and our Lord covers this age with a prophetic fore-view. He describes the religious history of this age as a time of profession, partly genuine and partly false, wheat and tares growing together in the field of the world. This is not a picture of the Church which is His body, "the fulness of him that filleth all in all" (Eph. 1:22, 23). There are no tares in that body. The mystery form of the Kingdom is the whole sphere of Christian profession, from the first advent to the end of the age, this present age. What is revealed is that this mingled condition, tares and wheat, in the very sphere of profession itself continues until the end of this age. Let me say, in the interests of clear thinking about all these things, that the mystery-parables of the wheat and the tares exclude the possibility of a converted world during this age. Not even those who profess to be Christians are really so.

Later, at Caesarea Philippi He foretold another great purpose to be accomplished during this age. He said: "Upon this rock I will build my church." You will never find, from the first chapter of Genesis to the sixteenth chapter of Matthew, the mention of that purpose. It was announced after his rejection as King. He does not explain this new word, except as a hint of His meaning might lie in the word which He used, "ecclesia." The word, as all know is made from two Greek words, one meaning "out," or "out from," and the other meaning "to call." The Church is "the called-out assembly," that is what the word means. The revelation as to what the Church is, how the

Church is related, how the Church is built, and of what material, was reserved for the apostle Paul.

Here, then, is a period of time called "this age." Religiously, two things are to fill this whole period: these two things are the mysteries of the Kingdom, and the Church.

The Course and End of this Age

In Matthew 24 and 25, and in Luke 17 and 21, we find the prophetic program for this age to, and including, the second coming of Christ.

In the twenty-fourth chapter of Matthew our Lord foretells the course of the age. There will be wars, rumors of wars, nation rising against nation, and kingdom against kingdom, and these are not signs of the end, but characterize the whole age. And have they not? I have recently reviewed the secular history of this age down to this present time, and it is one long record of bloodshed and war. And this is not merely the record of the past; it is the ominous menace of the present. Never were the nations armed as they are today; never was there such feverish haste to build ever greater and greater and more destructive ships; to construct cannon that will carry farther and farther, and do more deathful work; to learn how to fly over cities and camps, and drop destructive and pestilential bombs upon them.

Of course, as aforetime in Israel, there are prophets of peace—yes, indeed! Christ's prophecy of incessant war down to this very day, has been fulfilled in human history. The nineteenth century was the bloodiest century of which we have record. More lives went out in battle, shocked into eternity in an instant of time, in the nineteenth century, than in any other century of which history makes record. The nations now owe for war debts $41,446,175,000.00, and are borrowing frantically all the time, spending more money on armaments than on any other one item of their expense. It must make the statesmen in the chancellories of the world smile a little for a good, well-intentioned citizen of ours to suppose that he is going to stop war with $10,000,000. "Peace, peace, peace!" Peace how? Peace without righteousness, peace by compact. Dr. D. J. Burrell, of New York, said a great and true thing: "A great many good people seem to think that war is a skin disease. It is a heart disease." Our Lord paints no picture of the cessation of war in this age, not a hint of it.

How the Age Will End

According to our Lord this age is rushing on to the catastrophe of the ages. He chooses from the far past two instances of disaster and overthrow to illustrate the end of this age. One is the flood. "As it was in the days of Noah, so shall it be" (Luke 17:26, 27). Go back and study the condition of things at that time (Gen. 6:3-7).

A great civilization had arisen. There were "giants," "men of renown," wonderful men; men, men, men, always men! Humanity always wants to worship itself. We are incurable men-worshipers. A man asked me once if I really supposed that any intelligent man, after all these centuries of education, would worship "the beast." "Why" I said, "they are worshiping the beast all the time, the beast in themselves." That representative of unsaved humanity will have an easy success for the moment. The race would not have God's lovely man; well, they will get a man after their own hearts, the supreme genius of the race—and they will get enough of him!

Our Lord draws especial attention to the activity and prosperity of that antediluvian civilization right up to the catastrophe:

> "They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came" (Luke 17:27).

The second illustration of the catastrophic end of this age is drawn from the overthrow of Sodom (Luke 17:28-30). The same prosperity, the same activity, the same catastrophic end.

In Matthew 24, our Lord, after describing the course and character of the age (vv. 4-14) gives the two awful signs of the end of the age—the deified "abomination" of Daniel (7:24, 25; 12:11), the "man of sin" of Paul (2 Thess. 2:3, 4). The other sign is the great tribulation (Matt. 24:21). The darkest hour in earth's troubled history, the bloodiest hour, the most awful hour of anguish, is but a faint adumbration of the great tribulation. The detail of it may be read in Revelation 13-18.

> "Immediately after the tribulation of those days . . . shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in power and great glory."

Dear friends, if you and I were to meet the Lord today, should we mourn? I want to see Him; oh, how I want to see Him! I want all those blessed things that come with His coming for us. We have not touched that yet.

Now remember, Christ is here painting a picture of the age and its end, and that with especial reference to the Hebrew people. The Church is not in this picture. We have a special revelation of her pathway and of its end. Now let us gather all this into one view. The Old Testament prophets saw Messiah and His cross (e. g., Psa. 2:1-3, with Acts 4:25-28; Psa. 22:1, 12-18; Isa. 53:1-12)—Messiah and His throne of David. The four Gospels record the birth, offer of

Himself to the Jews, rejection, crucifixion and resurrection of the King. Passing from fulfilment to prophecy the four Gospels reveal the condition of the age between the first and second advents as, politically, a time of wars, unrest, national strifes and clashing ambitions, culminating in the "abomination," the "little horn" of Daniel 7:8, the "man of sin" of 2 Thessalonians 2, the "beast out of the sea" of Revelation 13. Religiously, the Kingdom enters the "mysteries" of Matthew 13, the mingled wheat and tares in the one sphere of Christian profession—a condition which is to endure to the end of the age. The Kingdom of the prophets is postponed and is still in the future. The age ends in the great tribulation followed by the return in glory of the Christ to sit on His throne. Along with these predictions of outward, earthly, and visible things, our Lord announced an intention to do in this age a different and a wholly new thing: "I will build my church" (Matt. 16:18). He does not describe or define this purpose. What the Church is, its mission and destiny, we learn from the Epistles. An age of wars, a kingdom of wheat and tares mingled in a common profession, the true Kingdom postponed, the age doomed to end in a crash, and a "Church," or called-out assembly to be built—this is the doctrine of "last things" in the four Gospels.

THE COMING JUDGESHIP OF THE SAINTS

THE REV. CANON F. E. HOWITT, M. A.

THE passage that forms the basis of the remarks I wish to make this afternoon will be found in the second verse of the sixth chapter of 1 Corinthians, which reads thus: "Do ye not know that the saints shall judge the world?" It brings before us the subject of the coming judgeship of the saints. Notice, first of all, how the apostle introduces this statement: "Do ye not know?" as though he would say, "Is it possible that you have forgotten this truth? Is it possible that you have overlooked the fact that there is this wonderful destiny in store for you, the rulership of the world?" If St. Paul showed his great surprise at the forgetfulness of the Christians at Corinth, what would he say, I wonder, if he came amongst us today?

I. THE IMPORT OF THIS JUDGESHIP

The first question that comes before us is this: What are we to understand by that term "rule"? what is the function implied in the rulership spoken of here? I think it means, first of all, the exercise of judicial power in this world; that is, the natural conclusion we should come to, and I think it is quite legitimate to say that it does mean that the saints will be called upon by and by to exercise judgeship over the people of this world. But that is only a part of the meaning. You will remember that at one time in Israel's history God appointed judges. We read in the twentieth verse of Acts 13: "God gave them judges about the space of four hundred and fifty years." And the judges that God gave to Israel of old were practically rulers. They were not merely judges who tried cases and adjudicated matters, but they were actual rulers, almost kings. I think that significance also is involved in St. Paul's statement, when he said: "Do ye not know that the saints shall judge the world?" The saints are to be, not only the judges, but the rulers of the world.

But I think we may go a step further. When we look at the New Testament we discover that this rulership is to be a joint heirship with Jesus Christ in the administration of the affairs of this world. You remember that wonderful passage (Rom. 8:17), where St. Paul, speaking by the Spirit, says: "And if children, then heirs; heirs of God, and joint-heirs with Christ." That is what is meant, I think, by the rulership spoken of here. The saints of God are to be rulers with Christ, administrators under Him, of the affairs of this world by and by. Oh, what a prospect that holds out to us!

How that should stimulate us to live for Him now, to do His will, to seek to be wholly on His side!

Possibly you have heard the story of Queen Victoria, when she was a child. There came a time when her parents felt that it would be wise for her to know that possibly she might some day be Queen of England. Her governess, the Countess Lehzen, therefore, was instructed to make that fact known to her. She took this method of leading her to that knowledge: she inserted in her history, a list of the Hanoverian kings, at the end of which she wrote the name Victoria. When in her study, the Princess came upon the insertion, the Countess, her governess, watched the effect closely. The Princess read down the page, and finally her eyes came upon her own name. She conned it very attentively. Then, looking up at the Countess, she said, "Can it really be that I am to be Queen of England?" The Countess replied, "Yes, in all probability that will be true." After a moment's pause the Princess said, "Then I will be good." She had not been an apt scholar before; she rather rebelled against the tedium of study: but now that she realized how necessary it was that she should learn, how absolutely necessary it was that she should qualify herself to be the Queen of England, then it was no hardship, and she began to apply herself with all her power and ability. Would to God we could all get that same inspiration! If I could only impress upon you the fact that God is calling you to be kings and queens! If I could only make you believe it, it would transform many lives. It would make us all far more zealous than we are, and would give us a deeper interest in the things of God. It is a fact that God is calling us to this high destiny; therefore let us seize the opportunity, and prepare ourselves, qualify ourselves, by His grace to share in it.

II. THE SCRIPTURAL BASIS FOR THIS JUDGESHIP

When we turn to the Word of God we find that this is not an isolated passage. There are a great many intimations throughout the Scriptures that refer to the coming rulership, the coming kingship, the coming sovereignty of the saints over this earth. Let me call your attention to one or two of them. Take, for instance, Matthew 19:28, where Jesus says:

> "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

That was our Lord's word to His twelve apostles. There is a clear intimation that certain of the saints will surely participate in the

administration of at least a part of the government of the peoples of the world when Jesus Christ comes.

Look at the book of the Revelation, where we get some very clear intimations along this line. Turn, for instance, to the first chapter, verses 5 and 6, and read this wonderful ascription of praise to the Trinity:

> "And from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
> And hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen."

Or look again at the ninth verse of the fifth chapter of the same book, where we find the writer speaking in terms like this:

> "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
> And hast made us unto our God kings and priests; and we shall reign on the earth."

There is a very clear intimation that certain of the saints, at least, undoubtedly will reign on the earth.

Now, it might be asked how St. Paul could expect those Corinthian Christians to know that such a possibility awaited them? He says: "Do ye not know that the saints shall judge the world?" How could they know? What facts had they before them by which they might know? Beloved, this is not a doctrine or a truth found only in the New Testament; this is a doctrine found in the Old Testament. Look back for a moment to the seventh chapter of Daniel, and see what is said there. Here the rulership of the saints is most distinctly revealed. Let us look first of all at verse 13, where we read:

> "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
> And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Then we read again in verse 18:

> "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Again, in verse 22 it says:

> "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

And yet again, in verse 27 we read:

> "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

I do not know whether there is to be a distinction made between the saints of the Most High, and the people of the saints of the Most High. Perhaps there is. Some think that the one reference is to the Church, and the other reference to Israel. We know that Israel is to have a part in that Kingdom; and the New Testament tells us very distinctly and unmistakably that the saints are to have a very high place and a very great part also in that coming Kingdom. Doubtless it was on account of that passage, as well as many others that we might cite from the Old Testament, that St. Paul expected those Corinthian Christians to realize, to know, to expect, such a glorious destiny as is implied in the words that he addressed to them in the sixth chapter of 1 Corinthians.

Beloved, I think there is no doubt we have not entertained this hope more vividly than we have simply for the very same reason that the Corinthian Christians did not entertain it. Doubtless they had not studied the Word of God as they should; but there was more excuse for their lack of study than there is for us today, because everybody may study the Bible today; Bibles can be had anywhere for almost nothing, and if any of us are ignorant about this wonderful fact, it is only our own fault.

III. THE PERIOD OF THIS JUDGESHIP

Now I desire to ask, and try to answer, one or two questions with regard to this rulership. First of all, let me ask this question: When will this rulership take place; when will the saints rule, or judge, or govern the world? I will answer at once, and say that it will be when Jesus comes. He is to rule this world, and we are to rule with Him, to reign with Him. That is the promise. Let us look again at one or two scriptures to see that. Shall we turn

for a moment to the last chapter in the Bible, the twenty-second chapter of the Revelation, at verse 12: "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." So we learn that the positions in the Kingdom, which will be a matter of reward, will not be bestowed until Jesus comes; but when He comes, the positions in the Kingdom will be given those to whom they belong. Look, if you please, at the twentieth chapter of the Revelation, that passage which has been cited so frequently during the last two days, verses 4 to 6:

> "And I saw thrones, and they sat upon them and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.
>
> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
>
> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

There are one or two things to notice here. We read in the first place: "I saw thrones, and they sat upon them." Who were they? If you will look back into the preceding chapter, you will find the subject of that statement. Look, for instance, at the eleventh verse of the nineteenth chapter, and see what is said there: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Then we read in the fourteenth verse how "the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

If you will look back to the eighth verse, you will find that this linen indicates righteousness, or the righteousness of the saints; and there can be do doubt whatever but that these armies are simply the armies of the saints who have been caught up to meet the Lord in the air, who are with the Lord, and are now coming back with Him to this earth to reign. "I saw thrones, and they sat upon them, and judgment was given unto them," that is, the power of judgment, this judgeship of which we are speaking. The power of judgment was given unto them, and they lived and reigned with Christ a thousand years. We have a beautiful type of all this in the Old Testament. It is the type afforded by the history of David. David, you know, was God's king. He is a type of the Lord Jesus Christ in His kingly rule. You remember that David was anointed king

no less than three times. He was first of all anointed king at Bethlehem secretly, even in the days of King Saul. Nobody knew of the fact except his own immediate relatives; and even they did not realize definitely what it all meant. Later on, he was anointed and crowned king over Judah. His own tribe, his own people, were ruled over by him; and it was not until some time later that he was crowned king over the whole kingdom of Israel.

The Lord Jesus Christ is to be King, and He has already been anointed as such. He was anointed secretly, as it were, at the Jordan. It was there that the Spirit of the Lord came upon Him, and He was anointed as the Messiah, the Prophet, Priest and King of His people. The world did not recognize Him as King, any more than they recognized David as king; but you remember there came a time a little later on, after David had been anointed as king, when people did flock to him, when people came and joined him when he was flying from King Saul. Who are recognizing Jesus as King today? The world does not do it. He has no visible kingdom as yet; but He is reigning in the hearts of His own true people, and there are those now who are giving their allegiance to Him, who are really acknowledging Jesus as Lord.

There will come a time when He will reign visibly. When will that be? When He comes for His own people, and to His own people; when He reigns "before his ancients gloriously." It will be the time when the saints are caught up to meet the Lord in the air. Then He will have all His own with Him, and He will reign over them; and from them He will make the coming sharers of the rulership of His Kingdom. Then there will be a time when He will be manifested as King over the whole world. That will be when He comes back with His saints to reign. Then He will establish His Kingdom, which "shall be from sea to sea, and from the river unto the ends of the earth." All will acknowledge His kingship then. He will exercise universal sway.

IV. THE OCCUPANTS OF THIS JUDGESHIP

Now the question arises, Who will reign? It is a very important question, a very solemn question. It should be a most searching question, and I do hope and pray that God will enable me to impress it upon everyone here, because, beloved, it will mean so much to you individually if you will only think of it and act upon it. Who are to reign with Jesus Christ? All the saints? Oh no, by no means. Let us turn back again to that eighth chapter of Romans, looking now at verse 17: "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together." There will be no glorifica-

tion, and there will be no ascent to the throne; there will be no crowning and there will be no kingdom for us unless we do suffer with Jesus Christ. The easy modern ideas of the present day are not calculated to bring about such a wonderful consummation; and Christians today are content to take things very easily. I cannot help thinking, beloved, that we are in the eleventh hour of the parable that speaks of the laborers of the vineyard. The eleventh hour is not the usual time for a husbandman to go out and engage laborers; and if it were not that the work is so tremendously pressing, no husbandman would ever do such a thing. I believe the Lord is very near, and I believe that He is calling many whom He never called before into His service. I believe the reason is, the urgency of the time. The Lord wants us to be sharers in His work; and it will be those who are willing to share in it and those who are willing to suffer in sharing in it, upon whom this wonderful privilege will be bestowed.

Look at another text. Turn, if you please, to 2 Timothy, chapter 2, verses 10 to 12: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." It is quite possible to get salvation without eternal glory. It is quite possible to be saved without reigning with the coming King; but the salvation that we should desire and seek after diligently is salvation with eternal glory. Let us read on: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." Without the suffering there will not be the reign. No cross, no crown.

Look again at the picture, the type, we looked at a moment ago, in the case of David. You remember the persons who went after David, to the cave of Adullam. You find the story in the twenty-second chapter of 1 Samuel. Read it a moment!

> "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.
> And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."

A wonderfully significant number! Notice the three "d's" by which these men are distinguished. They were those who were in debt, in distress, and discontented. May we not take them as a type of a similar class today? "Those who are in distress"; who see the grave conditions of the times in which they live, who are so distressed that they desire, by God's grace, to lead souls out of the dangers of the

day. "Those who are in debt"; oh, what a debt we owe to the Lord Jesus Christ, because He has paid our great debt, the debt of sin! "Those who are discontented"; not satisfied with things as they are, longing for a better condition, looking for the coming of the Lord Jesus Christ, when all will be perfect. It is just such persons as those who went to David in the cave who are coming to the Lord's side today. It is just such persons who are entering actively into the Lord's work at the present time; and it will be just such men and women who will be rewarded, given a place in the kingdom, when Jesus comes.

Look at the twenty-third chapter of 2 Samuel. Here you have a wonderful statement of what happened when David finally reached the throne, and was publicly acclaimed king. What did he do for those men? He made them the chief rulers in his kingdom. Look at this verse for a moment: "These be the names of the mighty men whom David had." Then he goes on to name them; and you read in verse 13:

> "And three of the thirty chief men went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim."

And so these very men who went to David in the hour of his distress, in the day of his rejection, who were willing to suffer with him, who were willing to do anything for his sake, who were willing to confess him before men, were the very ones who, when David came to his throne, had bestowed upon them the high positions in the administration of his kingdom. And so will it be, beloved, when Jesus comes.

V. THE NATURE OF THIS JUDGESHIP

I want to pass on to introduce one other thought here, and that is, What will this rulership be? There are two parables that lead us to see something as to the nature of this rulership. You will find the first in Matthew 25:14, 15:

> "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.
>
> And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

By and by, you remember, he returns. Jesus is that man. He has given to His people talents; and He expects them to use them for Him. When He comes, He will require an accounting. Before we

look at that, shall we turn to Luke 19:12: "He said therefore, A certain noblemen went into a far country to receive for himself a kingdom, and to return." Jesus has gone to receive for Himself a Kingdom, and we are looking for His very near return. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Then they began to use those pounds. One brought in ten pounds as the result of one; another five; another one. What is the distinction between these two parables? They are very much alike. They run on very similar lines. But there is this great distinction between them, that in the one case the Lord gave various amounts, ten talents, five talents, and one talent; and in the other case He gave to all alike one pound. What is the difference? We all know what talents are: we mention them frequently; we speak of "a man of talent," and we know that talents mean the abilities that God has given to us, the powers with which He has endowed us; and God expects us to use those abilities and powers for Him. But what about the one pound? What is there, dear friends, that all the saints have received in common? Is it not salvation? Are we not all, as saints of God, possessors of that? We cannot be saints without it. God expects us to use our salvation. If we know the truth, if we have heard the gospel, the Lord wants us to pass it on. Through us He would bring in the tens, and the fives, and have them sharers with us in the glories of the coming Kingdom. One of the most glorious and delightful things that will happen to the saints of God will be the realization in eternity of the fruitage of their service for Jesus Christ, here and now.

We find with regard to the reward bestowed upon those workers, whether it were in the use of the talents or in the circulation of the pound, the gospel, that it consisted in the bestowal of power to rule. In the case of the talents we hear the Lord saying: "Well done, thou good and faithful servant. Because thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." That was rulership. Then when you come to the parable of the pounds, you get it a little more clearly expressed in this way: the Lord says to the man who brings in the ten pounds as the result of the use of the one pound: "Have thou authority over ten cities." I do not know whether we are to take that literally or not, but it does seem to be in line with all the teaching of Scripture that the Lord will make His people, His saints, rulers and administrators under Himself over the affairs of this world in His coming Kingdom.

VI. THE TEST FOR THIS JUDGESHIP

Now I desire to call your attention to something still more important. I want to remind you, beloved, that our positions in the coming Kingdom will all depend upon our fidelity to Jesus Christ here and now. I want to remind you that there is a great day coming when we shall all have our life actions tested. I would have you look for a moment at the story of that great day. Would you turn please, to the third chapter of 1 Corinthians, beginning with verse 9, a familiar passage:

> "For we are labourers together with God: ye are God's husbandry, ye are God's building.
>
> According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
>
> For other foundation can no man lay than that is laid, which is Jesus Christ.
>
> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
>
> If any man's work abide which he hath built thereupon, he shall receive a reward.
>
> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire."

You understand the figure the apostle is using here. He is comparing our life work to a building. He says we are all builders, building every day of our lives. He tells us that when the building is completed, there will come a great inspection. All our life actions will be brought under review in the presence of God. I fancy that the fire which is to try every man's work is just the presence of God. Our God is a consuming fire; and when we stand in the light of the Holy One, and that light searches us through and through, it will reveal the actual character of everything we have done, thought and said. Everything that is not according to the will of God will then wither away; and it will be only that which remains which will be rewarded, and upon that our positions in the Kingdom will depend.

Let us examine for a moment how we ought to build. You notice that the apostle speaks of various kinds of material with which we can build: gold, silver, precious stones, wood, hay, and stubble. Three of these are imperishable material, and three are perishable. Fire will destroy wood, hay or stubble. Fire only makes gold and silver more pure, and precious stones more radiant and beautiful. To what do these materials refer? I think, in the first place, they refer to

the motives that prompt our actions. We need to investigate what the motives should be that will transmute all our life actions into gold, silver and precious stones.

Are there motives that we can put into everything we do, say and think that will make it all gold, silver and precious stones? I believe there are. Let us just look at that point for a moment. These are familiar symbols. You all know that gold is the symbol of God the Father; you see it in the temple and in the tabernacle, the dwelling place of God in each; all was of gold. The home of God today is the golden city. Whenever you have gold, it is the symbol of God the Father. Is there any motive, beloved, that will make everything gold? Let me give you a text that will show you that. You will find it in the tenth chapter of 1 Corinthians, verse 31, where the apostle says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And when you do all to the glory of God, it will all be gold, every action; it does not matter how insignificant, how menial, it will all become gold if only you will do that. To what does the silver refer? I only need to remind you of the atonement money to show you that silver is always the symbol of the Lord Jesus Christ and His reconciling work. The blood money was the silver half-shekel. What is the motive implied here? Let me give you another text from 2 Corinthians 5:14:

> "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
> And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

And if the love of Christ constrains you to live wholly for Him, your actions will become all silver, will never pass away, and will be rewarded when Jesus Christ comes. With regard to precious stones, I have no particular text, unless you look at the breastplate of the high priest, wherein were the Urim and the Thummim, which represent the work of the Holy Spirit. I look upon these precious stones, with their bright scintillations and radiations, as representing the work of the Holy Spirit. How beautifully and expressively they speak to us of what the Holy Spirit is ever willing and ready to do in the lives of each one of us. If you want the motive there, I think it may be expressed somewhat in these terms: When we live by the guidance, through the power, and under the love, of the Holy Spirit, then, I believe, that everything we do, say and think will become as precious stones. Therefore, let us build in that way.

We do not want to build with wood, hay and stubble. What are

they? These are all dead things. You know, the apostle speaks of "repentance from dead works"—not "wicked works" but "dead works," works that are good in themselves, but which are dead in the sight of God, utterly useless and powerless. There are thousands of Christians who are only doing dead works today. Much, very much, I might almost say by far the greater amount, of our Church work is simply an accumulation of dead works, and it is not producing the fruitage God wants it to produce. What, then, are the wood, hay and stubble? They are all dead things. Wood is dead tree, hay is dead grass, stubble is dead wheat stalks. A tree in the Word of God is a symbol of worldly power. Hay or grass is the symbol of the flesh—"all flesh is grass." Chaff and stubble, you know, are the constant symbols of Satan and his work. When Christians are led by the motives of the world, the flesh, or the devil—for it is quite possible for them to be led by the devil, just as Peter was,—then their life structure is only built of dead works, and when Jesus comes, all will be exposed, and those works will pass away. Oh, what a terrible thing it would be to get into glory, and to be found naked before Him! Saved as by fire, with no reward! But what reward may be ours today if only we will give ourselves whole-heartedly to Jesus Christ, and begin to live with all our powers for Him!

THE DOCTRINE OF THE LORD'S COMING AS A WORKING FORCE IN THE CHURCH AND COMMUNITY

SYMPOSIUM

The Rev. Frank W. Sneed, D. D., Pastor of East Liberty Presbyterian Church, Pittsburg, Pa., Presiding

The first impression made upon my mind at a prophetic conference was in the city of Chicago, at a conference held at Farwell Hall, at which were present as speakers the Rev. James H. Brookes, then pastor of the Washington and Compton Avenues Presbyterian Church of St. Louis, the Rev. A. J. Gordon, pastor of the Clarendon Street Baptist Church, Boston, Dr. John A. Broadus, from the Southern Baptist Seminary at Louisville, and several others. My interest in this subject was awakened but my mind was not altogether clarified. When I was a young pastor I began to study my Bible seriously, in order that I might acquire a clear knowledge and systematic arrangement of the truths therein contained. I found myself in great confusion until I grasped this idea: that God's plan is different for each dispensation; and that if we would get a clear understanding of His Word, we must study it in the light of each dispensation. Truth gathers itself about a center. This is true in the world of nature, as well as in divine revelation. You know the story of the discovery of the law of planetary motion. The great Kepler made seventeen experiments that were failures because he tried to make the orbit the circle; but at the eighteenth experiment he changed to the ellipse, and the key fitted the lock, the mystery was revealed, and he exclaimed in his great delight, "O God, I think that I have found Thee!" God is just as orderly in divine revelation as He is in creation. Between creation and the cross is the altar of sacrifice; it points backward to man's ruin by sin, and forward to his redemption. That is the basal thing in the revelation of God to His ancient people, and as long as they kept the cardinal truths that cluster about the altar of sacrifice, which was to be the center of their worship, God's message to them was plain. Between, in this dispensation, set in the midst, is the Lord's Supper; it points backward to man's redemption, and forward to Christ's second coming. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." If we keep

these two cardinal facts ever in mind, God's revelation in the New Testament will mean much more to us. I shall never forget the delight that came to me when that thought first broke upon my soul. My Bible possessed all the enjoyment of a new Book. It was holding out some new idea to me all the time. It seemed that everywhere I read there was something about the Lord's coming! His parables were just swelling with it. We were to watch for His coming, wait for His coming, pray for His coming, hasten His coming, occupy until He come, judge nothing until the Lord come; it was everywhere. If we forget it, we may look back gratefully to what the Lord has done, but we lack vision. The Christian religion is a religion of vision. It has an inspiring destiny and a glorious hope. I found that the apostles preached this in a very practical way. It evidently impressed itself upon their minds. The Lord somehow got them to understand what it took me so long to comprehend, viz., that, co-ordinated with His sacrificial death on Calvary, is His second coming. I had realized the importance of that sacrificial death, and was grateful for what the Lord had done for me, but to think that here was a truth that had been put side by side with His sacrificial death on the cross, and I had missed it! The apostle James, when he finds that some are growing impatient and weary, says:

> "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath patience for it, until he receive the early and latter rain. Be ye also patient, for the coming of the Lord draweth nigh."

To the sluggish at heart the apostle Paul gives this inspiring hope:

> "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all them also which love his appearing."

He summed up the situation to the Thessalonian Christians in these words:

> "How ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven."

The apostle John closes the Book of divine revelation:

> "Behold, I come quickly."

To which his heart responded, and every heart that is true to Jesus Christ, ought to respond:

"Even so come, Lord Jesus."

It is a very practical truth, and I believe if we comprehend it as the apostles did, we shall not have much trouble.

The Rev. William L. Pettingill, Editor, "Serving-and-Waiting"

The doctrine of the second coming of Christ is related closely to many other precious and vital truths. What is premillennialism? If you were to ask some people what a premillennialist is, they would tell you that he is a man who thinks, sings, prays and dreams about nothing else but the second coming of Christ; that he is a lopsided individual, like a bird flying with one wing, continually flying around in a circle. On the other hand, if you were to ask somebody what a postmillennialist is, he would tell you, not that he is a man who never mentions the second coming of Christ, but that he is a well-rounded, fully developed Christian. That is not true. A premillennialist is a man who believes seven things, at least, about the second coming of Christ,—seven things which go together. I have never yet found a premillennialist who did not believe these seven things about the Lord Jesus Christ: That He was God from everlasting; that He was born of a virgin, God manifest in the flesh; that He died on the cross of Calvary for our sins; that He was given up for our transgressions, and was raised again for our justification; that He now sitteth on the right hand of the Majesty on high making intercession for His people, and that He is able, therefore, to save them to the end; that He not only dwells there, but that He here and now dwells within His believing people, Christ in us, the hope of glory, and that He is our life; and that one day—which may be any day, at any moment—He will come to take His people unto Himself, and afterward come with His people to set up the Kingdom promised through the prophets of old, according to the Word of God.

I know that when one first gets to see that the Lord Jesus is coming back it affects him very much. I remember very well the day when somebody handed me a copy of Dr. Scofield's "Rightly Dividing the Word of Truth." It transformed my life, and made the Bible an open book to me, like a beautiful rose, or a beautiful fruit. Everything was beautiful, everything was new, everything was orderly, everything was explained. I talked much about it, and I have not stopped talking about it yet. When I was in Y. M. C. A. work I was visiting my nearest neighbor, one of the secretaries, and I talked to

him about the second coming of Christ. He said, "I believe that as much as you do, but I don't see the use of talking about it all the time." I said, "Then you don't believe it." We argued it for a little while, and then left it that way. After reaching my home I wrote him a letter, into which I tucked a tract, as I often did, and this happened to be John Ward's tract on "The Missing Ones." Pretty soon I got a letter about half an inch thick in return, saying, "Tell me where I can find out more about the doctrine of the second coming of Christ." I was just mean enough to write back to him a curt little note on a postal card, saying, "See here, I believe this as much as you do, but I don't see the use of going crazy about it."

I want to give you an illustration of the power of this truth and related truths in practical life. A few years ago a man named John Riebe was secretary of the Y. M. C. A. at Scottdale, Pa. He taught all these things that I have been telling you about, and he taught them so faithfully that he actually was driven out of that town. The man who succeeded him was named Graef. He came to town an opponent of premillennialism; but the people who had been taught by John Riebe taught Graef until he became as good a fighter for the truth as he had been against it. After awhile he left there, and is now at Dubois, Pa., teaching the same message there as in Scottdale. John Riebe went to Lebanon, Pa., and did a lot of work there for many years; he then broke down, and is now a pastor in Idaho. I had a letter from him the other day saying that forty-two people were recently converted in his church. Among the men he had under him in Lebanon was William G. Hean, a shoe manufacturer. He went to Altoona, Pa., where with Dr. Snyder, and Harry Aukerman, secretary of the Railroad Y. M. C. A., he started what developed into the Davis and Mills campaign, and after that founded the William H. Pike Bible Class, which was carried on almost uninterruptedly for six years, and since then there has been a Bible conference every month. Hean went to Harrisburg in the meantime, and a short time ago organized the Harrisburg Monthly Bible Conference Association. I went to Scottdale last Saturday night, the place where Riebe started, and preached there Saturday night and three times on Sunday. On Sunday afternoon I attended a meeting of perhaps 500 men, and in that meeting several turned to God. Here is the point: That meeting was made possible by the men whom John Riebe led to know that Jesus is coming back again. I tell you, dear brethren, it pays to stand for the truth, even when—humanly speaking—you must stand alone.

The Rev. Aquila Webb, D. D., Pastor of Warren Memorial Presbyterian Church, Louisville, Ky.

A newspaper editor in Philadelphia said recently that the most popular theme in the world is "recognition in heaven." I thought the matter over. I had had a certain experience along that line only recently. One of my elders had been bothering me for some time to preach on "Recognition in Heaven," and finally I did. The subject was well advertised, and we had probably 1,200 people at the service. Some time after that I preached on the second coming and the church was packed, with people standing around the walls. The great theme before the people today is the truth of God. We are not so much concerned with what some man has said as we are with what God Himself says. The Church of Jesus Christ is hungry for the truth, and the man who is studying the Bible for the whole truth is getting a hearing. Do you know what a heretic is? We talk about a man being a heretic because he does not believe some particular doctrine that we believe. Instead of that, he is a man who takes out of the Bible what belongs in, and lets the other go; that is the man who is a heretic. The man who reads and studies the Word of God cannot get away from this great truth. I was brought to see this at a meeting in Brooklyn, where Dr. Ford C. Ottman was speaking on the subject, "What God Has Said." He was talking about the truth of God as it is written in His Holy Word, and I said, If he is right, I am wrong. Then I began to study, and my eyes were opened.

The subject today is "The Lord's Second Coming as a Working Force in the Community." Is it a working force in the community? Dr. Ottman came to my church last year to hold meetings. He started in at the noon hour with seventy people. He spoke for ten days, and the congregation kept growing until, on the tenth day, they packed that grand old building to the walls. Let me tell you, if you want to preach so that the people will believe in you, seize on that old truth, and preach it! Does it stimulate activity? Does it stimulate activity when you see a noble ship sinking, and you have a life boat, and you want to save somebody? You are doing a good deal of cheering here, but if Jesus should come today there would not be so much cheering. We are not thinking seriously enough about Jesus' coming. There are souls going down, and unless we save them they are lost. Talk about the postmillennial theory: "Let the old ship sail on; somehow it will get into the harbor in the old way!" I do not believe it. I believe we must save them, or they are lost. Some time ago, after preaching a sermon on "Life After Death," the postman who brought mail to my home rang the doorbell and wanted to see me. He said, "I heard you preach on the second coming. It is wonderful, isn't

it." I said, "Indeed, it is. Do you look for the Lord's coming?" He replied, "Yes, I am looking for Him." I said, "How much good is it doing you? How does it help you individually?" He replied with a smile, "It helps me carry this bag on my back. Some day the Lord is coming, and he will take the bag off." That is what it is doing. For the soul who is lying upon a bed of illness, with nothing before it, looking for the Lord's coming puts a window in the sky, so to speak. That is what it does.

The great point of this truth, it seems to me, is this: Stop talking about theories, stop talking about what other men say, and realize that the people of God want to know what God is saying. When we do that we shall find that the people are waiting. Who are winning souls to Christ? The men who are studying the Bible. Who are receiving a hearing today? The men who believe the whole counsel of God.

In conclusion, I want to say, with regard to its being a practical working force, if you are looking for the coming of Jesus, there will be some nights when you will not sleep. The other night, after we had been talking about these things, my little girl, who reads some Scripture every night, came to me and said, "Daddy, I am going to leave my Book open tonight. I am not sure, you see, just when He is coming; but if He comes, He will find my Book open." And while I am looking for Him to come, while I am praying for Him to come, yet I hope that when He comes He will find me bent over the task, trying to do His will, and bring souls home to Him. That is what the second coming of the Lord means to me.

[Mr. James F. Frazer, rescue mission superintendent of Montreal, Can., spoke briefly showing the value of the "blessed hope" as an incentive to those engaged in rescue mission work.—Editors.]

The Rev. Bob Jones, Evangelist, Montgomery, Ala.

The truth of the Lord's imminent return is of immense practical importance, as every believer in it knows. It transforms his life by separating him from the world and intensifying his zeal for all the work of the Lord.

Of its many phases, none is of greater practical value than that which forms the subject of this address, "Evangelism and the Lord's Return." I want to set forth a few reasons why this is so.

In the first place, the evangelist, if he would work intelligently, must understand the purpose of God for this age. That purpose

has been shown, by other speakers in this Conference, to be the taking out from among the Gentiles of a people for God's name. It is not to *make of them* a people for His name: that would mean that the world must be converted by the present agencies at work in it. If such had been the purpose of the gospel of grace, it has failed as many times as there have been generations since the day of Pentecost, for never has a whole generation been converted to God. And the case would seem hopeless for any who are expecting the conversion of this present one.

The very Church, for whose increase the evangelist labors, expresses this purpose of God, for it is a "called out" company. It could not be that if all men were gathered to its fold.

Not every servant may know his master's purpose, but our Master has clearly made known to us what He has planned for this present time, and we need not be ignorant of His plans. A heart of love will seek with all diligence to be familiar with those plans, that its service may be in entire accord with them.

And this leads me to say, in the next place, that the evangelist who knows God's purpose will seek to have all his labors in line with that purpose. He will not, therefore, work as a mere reformer, for he knows that there can be no permanent reform until Christ comes again, no universal peace until the Prince of peace comes to establish it, and no setting right of present wrongs. But he cannot be indifferent to the sins and evils which he sees on every hand. The Holy Spirit, Who has called him to be an evangelist, and Who alone can empower him for fruitful service, is the power that at present restrains the working of the mystery of iniquity, and he is in accord with the Spirit's ministry when he reproves, rebukes and exhorts. Christianity is not necessary to make me a Prohibitionist: I would be that on the same principle on which I would pull a baby out of the fire. My love for holiness would naturally make me antagonize the liquor traffic, white slavery, gambling, and every other form of vice that drags men to ruin. I hate the devil, and I'll be glad when he is chained in the bottomless pit. I know that cannot be until the Lord comes, and I want to hasten it by hastening His coming. In the meantime I want to hinder the devil's work in every way I can. He is busier today than ever, and is more subtle in his devices. But with all my fighting the devil and my fighting sin the ultimate aim is to bring men to Jesus Christ.

No evangelist, it seems to me, can find the fullest joy in his work if he is not looking for the coming of the Lord. He sees so much of human depravity and the hopelessness of reform that he must

be a morbid pessimist without that blessed hope. But with it, his heart can sing at his work, for he knows that his work may be done at any moment, and that the Lord will take in His own hands the affairs of the world.

Then, again, the evangelist who is looking for the Lord's return has the true incentive to work. There is a special reward promised to them that love His appearing. It is at His coming that all Christian work will be appraised and rewarded according to its merit, and the true workman has his eye upon this goal. If he loves His appearing, he will work with all his heart and both his hands to hasten it, by hastening the accomplishment of God's purpose for the age,—the taking out of the people for His name. He knows that every soul he wins for Christ may be the last of the number that shall complete His bride, and with that last one gathered in there will be no delay in the blessed summons to the marriage feast. It is a prospect that spurs him to increased activity, as it makes him work with the joyful anticipation of seeing his Master, at any moment, face to face.

[Mr. Jones was invited to be one of the speakers at the Conference, but was unable to be present. However, it is a pleasure to present the substance of the address he had prepared for the Conference.—Editors.]

THE DENVER PLAN—REPORT OF A COMMITTEE OF PASTORS FROM THE ROCKY MOUNTAIN BIBLE CONFERENCE, DENVER, COLO.

The Rev. Perry V. Jenness, D. D., Pastor of Twenty-third Avenue Presbyterian Church, Denver, Colo.

Brethren, out in the city of Denver in the last few years this truth has obtained a foothold that is quite remarkable, in the face of the fact that this great city is utterly godless in so many ways. It has taken some time to bring this situation about, but we really have the ear of the city today as never before; and I am almost inclined to say that, so far as any city the size of Denver is concerned, I do not know where the truth has today such adequate presentation as it has in our city.

I would like to hinge what I have to say upon five words, that per-

haps give us the key to the situation, or the reason for it. Those five words are: Unity, importunity, sanity, publicity, continuity. There were half a dozen ministers, a few years ago, who discovered that each held this truth, so they got together, the most natural thing in the world. There was no organization, and there never has been an organization. We have never had a president, vice-president or secretary. We take up a collection once in awhile to pay the bills, and so we had to have a treasurer, a layman, who just stepped into the office without election. This unity has been most beautiful. There never has been division, envy, or the seeking of position. There never has been any pride or jealousy, that I have seen. It has been a most beautiful unity, and I think that is one of the things that has strongly impressed the community, seeing these men of various denominations working together in this way in perfect harmony.

My next point is "importunity." Four years ago we decided that we would get together every week for prayer; so on Friday, at 12:30, when everyone else was eating lunch, a little group of men would meet for an hour or so. We have continued that, summer and winter, during these years; and there are some brethren on the platform here who will testify to the blessing that meeting has been to them.

My next point is "sanity." I mean this: In the making up of our program we have tried to be rational and fair. You know, a conference of this sort, or along these lines, naturally attracts some people who have peculiar views they want to ventilate. We have a happy way of just sitting down gently but firmly on those folks, and they have not troubled us, in spite of the fact that we have every "ism" under heaven out there. While they sometimes come to our meetings, they have not in any sense turned us aside.

My fourth point is "publicity." We believe in publicity, and so we have a mailing list of about one thousand names. We get excellent results, because we have it down now to those who are actually interested. Every time we have a conference we send out through the mail a program of that conference, and make the person receiving it a sort of general advertising medium. Then last October we rented space in the newspapers, and put in—not the names of the ministers —but the names of the twelve churches that were interested, the location of the churches, and the order of their services. In the center of the advertisement was a cross, and over it the words, "He is coming." Then all those ministers announced they would preach upon that topic, morning and evening, in those twelve churches. We did not believe it would make a sensation, but the next morning we woke up

and found we were famous. The newspapers had a heading on the front page in letters an inch long, announcing that the world was coming to an end, and these twelve men were going to tell how it was going to happen. That, however, was not exactly the kind of publicity we sought.

My last point is "continuity." We believe in a repetition of the truth; that is, the effect of a single announcement of the truth does not always make an impression. Just as the constant dropping of water wears away the stone, so does the constant repetition of truth make an impression. Dr. Gray and the brethren who have visited us know the effect that our constant working has had upon the community; and all we have to do now to fill one of our big churches is to announce that Dr. Gray, or any of these men, is to preach, and we have a splendid congregation and a magnificent hearing. We are working, waiting, looking. Pray for us!

The Rev. Joshua Gravett, Pastor of Galilee Baptist Church, Denver, Colo.

In studying the Bible one thought has impressed me: When a man embraces that blessed teaching of the Word of God, the coming of the Lord Jesus Christ, he keeps in the line of evangelistic work. I have been pastor of one church for twenty-three years, and we have seen all kinds of men come and go; but the men who have made an impression in the way of winning souls have been those who have believed the precious truth of the coming of our Lord Jesus Christ. I believe after twenty-three years of observation in one city that I am almost an authority on that. I have had men say to me, after I had preached on this truth and its related truths, "If what you are preaching is true, then there is a failure in this dispensation." I have answered them this way: When Abraham sent for a bride for Isaac, he did not grumble because the whole family was not brought back. If simply the bride for Isaac was brought back, the mission was a success. So if, by the will of the Father, Son and Holy Ghost, the Holy Ghost in this age shall take out people to be the bride of Christ, then that is a glorious success. That is what we are praying for, and looking for, to hasten the coming of the King.

The Rev. S. T. McKinney, Pastor of the Ohio Avenue Congregational Church, Denver, Colo.

I just want to bear my testimony along the same line as the others. After seven years in the mountains, almost entirely by myself, it was a delight to come into Denver and find a dozen men who saw things as I did. The joy of meeting with them in prayer, and studying our Bibles together, has been a wonderful uplift in my own life, and I know my people have seen the effect of it in my preaching. Our conferences that have been spoken of have been along the lines of the inspiration of the Word of God, the work of the Holy Spirit, the consecration of life to God, laying emphasis upon the indwelling of Christ. This has resulted in wide advertisement throughout the city and country. I wish I had with me some of the letters I received following the day when we all preached upon the one subject. Some were from socialists, some were from Millennial Dawnists; and they came from almost every state in the Union. Our friend Russell helped to advertise us, for shortly afterwards he came to the city with that little publication of his, and the back page contained the pictures of all of us, above an advertisement of his meeting. It was absolutely a dishonest thing to do, although fortunately none of our friends would have recognized us. I want to praise God for the blessing that has come into my life through fellowship with these brethren, and the dear people who are one with us in the study of this glorious truth. I am sure that each one of us is better able to lead his people by reason of this fellowship, for we are working together for the hastening of the coming of our Lord Jesus Christ by prayer and the preaching of the gospel.

The Rev. C. E. Wakefield, Pastor of the Methodist Episcopal Church, Birmingham, Mich.

I am heartily glad to witness to the value in my own life and ministry of my fellowship with the brethren here today, and those whom they represent. It was not there that I was led into this truth, but I was greatly strengthened and greatly helped through that fellowship. It was my privilege to suggest to the brethren the Friday afternoon prayer hour, which is still being conducted there, never realizing at the time what that would mean in my own life. When I met the brethren here yesterday, and one of them said, "You have been remembered by name practically every Friday since you left there two years ago," I understood some experiences that have come to me in those two years. I want to beseech you, brethren, that from this time on you pick out in your own community, among your own acquaintances,

the men who stand for God's Word through and through, for the atonement, for the return of our Lord, with all that that implies, and hold to them. Let me say just a word with regard to this truth as a working force in the Church and in the community. My church in Denver, a Methodist Church, was located in the midst of a hotbed of Christian Scientists. Just after I came there a special emissary of Russellism put in his time in my parish. I was one of the objects of his great solicitude. He visited me again and again, and gave me his books; and I was very careful to read them thoroughly, for I wanted to be posted. Next door to me lived a very delightful family, the family of a Christian Science healer. Across the street lived a press representative of "Mother" Eddy, and all about us were other Christian Scientists, every one of them a missionary for their faith. Here is my testimony: Out of those who were in my Bible class, where I had opportunity to lead them into the dispensational study of the Word of God, into an outline knowledge of prophetic truth, and to inspire them to look forward to the Lord's appearing, not one soul went away to any cult,—Christian Science, or anything else. That is what this great truth does as a working force in the Church and in the community.

The Rev. M. A. Stone, Pastor of Presbyterian Church, McPherson, Kansas

It is said that Raphael was a great artist in composition, because he saw things in their true relation. One reason why people do not understand the Bible is that they do not see things in their true relation. I had given to me, upon the back of an old envelope, this outline, which I want to pass on to you, because it has been of great value to me. It came from one Addison Blanchard: "The great theme of the Bible is the redemption that is in Christ Jesus. It is presented in that Book in five different phases. The Old Testament is the preparation for redemption; the first four books of the New Testament, the Gospels, are the manifestation of redemption; the book of Acts is the propagation of redemption; the twenty-one epistles are the interpretation of redemption; and the book of Revelation, the last book, is the consummation of redemption." I left Denver eight months ago and took charge of the Presbyterian Church in McPherson, Kans. As soon as I got settled, I began a series of ten sermons upon these five phases. It was in the hottest weather I have ever seen. The average temperature for that month was 103.7; and yet on Sundays we had a crowded church, while I was preaching this series of sermons. It had this effect upon the community, and

I want to bear my testimony to it: all through that hot weather, on Thursday nights, when the thermometer in the building registered 96, people came to the midweek service, and the attendance, which started with something like 10, increased to 70, our average all through that time for the midweek service being between 60 and 75. At the Sunday evening service we have from 275 to 320, whereas before we had from 30 to 40. That was the condition of affairs when I was trying to present the Bible from that synthetic standpoint that sees things in their proper relation. So we can testify to the power of the old gospel of Jesus Christ in saving souls and getting the people to the study of the Word, for they are hungry for it.

The Rev. David G. Monfort, Pastor of Emmanuel Presbyterian Church Colorado Springs, Colo.

I wish to speak of some extension work done by our Denver brethren. There are very few people in Colorado Springs who are looking for the Lord's coming, as far as I know. I know of no other minister, with perhaps one exception there, who is expecting the Lord to come. So we have to stand alone, and yet not alone, thank God, because if we are standing with Him we are not alone. We have to draw on Denver for some help, and a great many of the brethren on the platform here have come out to help us make known this blessed truth of the Lord's coming. I want to put in a plea to you people who believe in the Lord's coming that you will pray for that little group standing alone out yonder, and every little group of those everywhere who look forward to His coming again. I want to witness to this fact, that the people who will come to our Bible classes, the people who will come and listen to the fact that the Lord is coming again, the people who will come to prayer meeting and hear about it, the people who realize that this great truth is a fact, are the people who are doing the real work in the Church today, you may depend upon it.

The Rev. John C. Page, Pastor of Second Congregational Church, Denver, Colo.

One of the brethren in the audience said this morning he would be glad if I would tell, in just a few words, the steps that led up to the formation of the Rocky Mountain Bible Conference. So far as I know, the steps were these: The church of which I have been pastor for the last eight years, had for its pastor for twenty years prior to that, a man of God who stood faithfully for the great truths which are preeminent in the judgment of this Conference. I refer to Dr. Addison Blanchard, a graduate of Andover in its better days.

When Dr. Blanchard left the seminary he knew this great truth of the Lord's coming, and kindred truths, because of his attendance at a conference similar in character to this. It became to him the key to his Bible, and the beginning of a larger and better ministry. I think to that one man more than any other one man a debt of gratitude is due, and is hereby acknowledged, for the things that we today are enjoying in Denver. It is not easy to stand alone, and he did not have to stand absolutely alone. The Rev. Joshua Gravett for twenty years stood by him; and it is only proper to say that to those two more than any other two we in Denver owe a deep debt of gratitude we shall never be able to pay. And in addition to that, we received some help from the outside. In the year 1906 Mr. Gaebelein came to our Second Church and held meetings. The following year, Dr. Gray came; and in the year 1909 the Rocky Mountain Bible Conference was born. So far as we can say, humanly speaking, it was due to these two men, Addison Blanchard and Mr. Gravett, who stood on the inside; and the influence of the other two, Mr. Gabelein and Dr. Gray, from the outside. Just a word further about this truth as a working force in the Church. When Dr. Blanchard came to that place in life where he felt that he must of necessity lay down the active work of the pastorate, he called his officers together and announced the fact to them. They were sad, and silent. Finally one of them said, "Let us meet together every Sunday morning for an hour of prayer." They did so, and continued praying for six months before they called another man. There is an evidence of the practical value growing out of this truth, and all the truths that go with it. I have often wished that every man who is called to minister the Word might have the confidence that issues from the consciousness that six months of prayer have preceded his coming. We are appreciating right along the practical value of this doctrine. Just now in the Second Church we are laying emphasis upon the necessity for teaching these truths to the young people. Brethren, I have come to believe, after six years' experience in Y. M. C. A. work, and fourteen years in the pastorate, that the key to the situation lies with our young people. I believe if we will get our young people together and teach them these great truths, we shall be reaping continually the fruits of it. I believe that by getting these great truths before our young people we can perhaps do more than in any other one way.

Closing Words of Dr. Sneed

I do not think it is necessary for me to say anything further, the subject has been so well covered. I think we can often commend this blessed truth by the way we present it. I find that if you can

make any truth of God's Word minister to the needs of the people, there are hearts to receive it. I have made it a practice for years, whenever I stand by the open grave of a Christian, to use those words of Paul to the Thessalonians:

> "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
>
> So this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," [or, as it is better translated, "precede them which are asleep."]
>
> "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> Wherefore comfort one another with these words."

And when their sorrowing hearts find that the Lord means to comfort and does comfort His people with the precious hope of His coming again, it becomes a living thing in their spiritual experience. I have found from observation that men who have learned this truth, upon whom it has taken hold, have a love for souls. I wanted to find what there was in it, and as far as I can analyze my own feelings, I found that it made the Lord Himself more real to me; the thought of His coming somehow made His personality a more real thing to me. I remember hearing my illustrious predecessor, Dr. James H. Brookes, tell the story of a young woman who married a young officer of the United States Army. Shortly afterward he was called to a distant post, and she was not permitted to go with him. To comfort her at parting, he said to her, "You know, we can never tell when our orders are to be changed. I may be away but a day; and I certainly shall be away but a short time." Then he left, and every day she looked for him to come back. He would write to her, telling her how much he loved her, as every true husband will do, and would send her beautiful presents. One day she was sitting reading a letter from him, and at her feet was a box of lovely things he had sent her. As she sat there reading the letter, she heard some one at the door. Of course everything he sent her was beautiful in her eyes, and every word he addressed to her conveyed a message of love; but when she looked up and saw framed in the doorway the figure of her husband, she just threw

down the letter, stumbled over the box and scattered the presents, and threw her arms around him. Beloved, we love God's Word. We can never love it too much. These messages are just full of joy and hope; but the most blessed thing is the Lord Himself.

> "Not unto me only, but unto all them also which love his appearing."

THE PRESENT-DAY APOSTASY

A. C. GAEBELEIN
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THE apostle Paul writes as follows, in 2 Thessalonians 2:1-12:

> "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

This is a most solemn portion of the Word of God. The Thessalonian Christians, whose hearts were filled with the blessed hope of the coming of the Lord, had become seriously disturbed by certain leaders who had stated that the day of the Lord, with its judgments for an ungodly world and its preceding tribulation, was about to come upon them. To allay their fears the apostle wrote to them in his second epistle that that day, in which the Lord deals with the rejecters of the gospel, would be preceded by certain conditions. As long as those conditions were not in the earth that day could not come. "A falling away" must come first, and "that man of sin" must be revealed. But notice the original has the definite article, so that it reads "that day shall not come except there come *the* falling away first and *the* man of sin be revealed."

A falling away from the truth of God has been going on from the earliest days of Christianity. John informs us that even in his day there were many antichrists. But here we read that in the end of this present age, there is to be a great, a universal, apostasy, an apostasy from which recovery is impossible. This final apostasy will culminate in a person, the personal Antichrist. We are then to consider together this important and solemn theme, the present-day apostasy. Perhaps it is the most important truth, which can be presented in this Conference on the prophetic Word.

I shall speak briefly on four things: (1) *The New Testament Predictions Concerning the End of the Present Age;* (2) *The Fulfilment of these Predictions in our Times;* (3) *The Demands which this Fact Makes upon the People of God;* (4) *What the Present Day Apostasy Signifies.*

I. THE NEW TESTAMENT PREDICTIONS CONCERNING THE END OF THE PRESENT AGE

I take it for granted we all believe that the age in which we live will end some day, as every previous age ended. That not all believe this is learned from 2 Peter 3:1-3, where we read that in the last days mockers shall come, who say, "Where is the promise of his coming?" and that all things are to continue as they were from the beginning. This age will end as surely as it had a definite beginning. The question is, How will it end? You remember that there was once upon this earth a great monarch, whom the God of heaven had set over a great world empire. King Nebuchadnezzar had a desire to know the future, and what would happen to his empire. Then God gave him a dream—a vision in which he beheld the future and the ending of "the times of the Gentiles" in a great catastrophe (Daniel 2). So God made known through Daniel and other prophets what is to be the end of "the times of the Gentiles," when Gentile kingdoms will be overthrown and God's Kingdom set up.

In the New Testament the Spirit of God has given certain predictions which reveal how this Christian age ends, religiously and morally. These solemn predictions are almost entirely forgotten in Christendom. An unscriptural optimism seems to govern the greater part of the professing church today. We hear on all sides that the world is getting better. The professing church dreams of a continued increase of righteousness and sees an era of peace and prosperity just ahead, which the age has never seen before. So great is the desire to bring this about, that the salvation of souls is rejected as too small a program. The larger program is the salvation of society, the state and the nation. Such conceptions are only possible with men who reject the testimony of the Word of God. What then are the predictions

given by the Holy Spirit concerning the religious and moral conditions, prevailing at the end of the age, immediately before the Lord comes for His saints? I shall quote rapidly a few passages and comment briefly on them. The passages are of great interest. They are found mostly in epistles which were written by the Spirit of God after the year 60 A. D. About that time a great decline set in among Christians. Men began to deny certain things. The Spirit of God then sounded His warnings and at the same time revealed the fact that these conditions of declension would go on and become more pronounced in the last days. Six great denials are, according to divine prediction, to become prominent in the last times.

1. Denial of the Faith

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Here then is the fact made known that the faith delivered unto the saints is to be denied in the last times.

2. Denial of Sound Doctrine

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:3).

3. Denial of the Power of Godliness

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasure more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

4. Denial that Jesus Christ is Come in the Flesh

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world" (1 John 4:3).

5. Denial of the Lord Himself

"But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:1).

6. Denial of Authority

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities" (Jude 8).

See the successive steps of apostasy in this epistle. It is illustrated by past history. It begins with unbelief; it leads to worldliness and immoralities and ends in lawlessness. And again it is written, "Woe unto them! for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core" (Jude 11).

Such then is the picture which the Holy Spirit gave nineteen hundred years ago concerning the end of the age. The Spirit of truth predicts that the spirit of negation is to manifest his power and that these denials will become prominent. He but affirms the testimony which our Lord gave while on earth, for He predicted that when He comes again He shall not find "the faith" on earth.

II. THE FULFILMENT OF THESE PREDICTIONS IN OUR TIMES

Have these predictions been fulfilled? There has been, at least a partial fulfilment of all of them during past generations. But there has never been a time in the history of the Church, when they are being fulfilled so universally and completely, as in our own times. Think of the light that has been given to the Church during the past hundred years! Think of the power the Holy Spirit manifested throughout the professing Church! And in the face of all this there is an astonishing departure from the truth of God.

But let me caution you. The true Church must not expect to see the final, great apostasy and the final Antichrist. As long as the salt is in the earth, complete corruption is impossible. So long as conferences like this conference are held, so long as faithful men stand firm and contend earnestly for the faith, so long as the body of Christ remains here, this final great apostasy cannot come. Before *the* apostasy with its predicted heading up in the Antichrist can come, the body of Christ, the true Church, will be called home. What we see today is an ever increasing fulfilment of the predictions we have quoted. Every year marks an increase. Every year shows a striking progress in the departure from the faith. We see the fulfilment of all these things in a twofold manner. First, *in the very midst of the professing Church.* In all evangelistic denominations there is a

widespread and increasing denial of the fundamental doctrines of the Bible. The inspiration of the Bible is rejected. That which is the foundation of all the revelation of God, the opening chapters of Genesis, is branded as legend and myth. The creation account, the fall of man, the deluge, and other events, are denied completely. Then every article of faith is denied. Men claiming to be Christian preachers and leaders, preach and teach the most subtle, and therefore the most dangerous, infidelity. The infidel statements of a Voltaire and Paine are unblushingly taught in many universities and seminaries. Worst of all, the ever blessed person of our Lord is denied. Think of the terrible, immoral statements made, printed in newspapers and magazines, that our Lord was not born of the Virgin, but that Joseph was his father: the vilest French fiction cannot compare with the immorality which these men exhibit in denying the virgin birth. The cross of Christ and the work accomplished there is denied. The precious blood, which has washed our sins away and has opened the gates of glory is ridiculed and sneered at. We have seen strange things during the past three years. First, a leader of the modern theology came to this country from England. He was welcomed with open arms. Methodist, Baptist, Congregational and Presbyterian churches were thrown wide open to him. Ministerial associations feasted him and after listening to his ramblings, his great swelling words, passed resolutions of thanks. Yet that man denies your Christ. A year later, another one came. Dressed in a flowing, oriental robe, he too had access to churches. He stood in Baptist, Episcopal and Methodist churches to deliver his satanic message. In Christian pulpits he turned his face towards the sun and delivered himself of a prayer in Persian. Abdul Baha claims to be Christ in His second coming. These are sad facts, revealing the apostate conditions of Christendom.

But these predictions are also fulfilled *in great world-movements*, such as never have been before. These movements have sprung up during the last twenty-five years. As Christendom yielded to the modern denials and turned away from the truth, these fraudulent, delusive movements have come in and they are flourishing on account of it. They are attracting the unsaved church membership and filling their ranks with such as never received the love of the truth. Let me name some of them: Christian Science, Millenial Dawnism (or, as this religious chameleon now calls itself, The International Bible Students Association), Theosophy, Spiritism or Psychical Research, Bahaism, the New Theology and the New Religion. They are world movements. Oh! the appeals for help which come to my office from China, India, Central America, Korea and other places, to do something to counteract the poison circulated by Russellism, Christian Science and other cults, among the converted heathen. Now let me

point out briefly that all these movements, along with the apostasy in the professing Church, have certain things in common. They all deny the following fundamental doctrines:

1. *The absolute deity of our Lord.* They may speak of the divinity of Jesus; but that is a term which covers up the denial of His Godhead.

2. *The work of the cross.* The great sacrifice brought on Calvary is denied. Christian Science sneers at the blood. The self-styled "Pastor" Russell teaches that Christians have a share in sin-bearing.

3. *The physical resurrection of Christ.* All of these systems deny that the body of Christ was raised from the dead. Russell made the statement that the body of our Lord, which according to Scripture is not to see corruption, was dissolved into its natural gases.

4. *They deny the bodily presence of Christ in glory*, and with that they reject His priesthood and advocacy.

5. *They deny the visible and glorious coming of our Lord.* Theosophy, especially in its satanic "Order of the Star of the East," announces the coming of a great teacher, who is to embody the second coming of Christ. But their coming one is the Antichrist. And Russell's Millennial Dawn ought to be called the millennial nightmare. It has substituted a hallucination in the place of revelation.

6. *They deny the everlasting punishment of the wicked.* This last denial is one of the most serious, for it affects the testimony of the Lord Jesus, the infallible Son of God, and paralyzes all efforts of the gospel. I have yet to find a man or a woman, who does not believe in this solemn doctrine, winning souls and praying for the conversion of the unsaved.

These antichristian movements are not only here, but they increase. I do not share the hopes of some of my brethren, who believe that these delusions will pass away. They are bound to increase and become stronger. They are the way-preparers of the coming great delusion, when under Antichrist, the apostate masses will believe the lie.

III. THE DEMAND WHICH THIS FACT MAKES UPON THE PEOPLE OF GOD

What then does the present day apostasy demand of us who know the Lord Jesus Christ? We are in the midst of it. What is the call of God to us, His people? Is it not true that God calls His faithful people at different periods to a special work? What is His call to us in the midst of the increasing shadows preceding the rising of the Morning Star?

1. *God calls us to contend earnestly for the faith delivered unto the saints.* To Philadelphia the Lord, in the Revelation, sends this message from the throne: "Thou hast kept my word, thou hast not

denied my name." It is this He expects from His people, to whom He has given the promise, "I will keep thee from the hour of trial." We must exalt the Lord Jesus Christ. As He is dishonored and rejected it falls upon us to honor that worthy Name. In a bold testimony we must bear witness to all the fundamentals of the faith. Positive teaching is needed. Hundreds of God's people have been praying for a revival of Bible study, and in many places it has come.

2. *God calls us to bear witness against error.* This is not the time for smooth speaking, but it is the time to speak out and attack error, wherever it appears. We must warn and sound the alarm. It may cost us something. Some Christians think we should leave those movements alone and not witness against them. A well-meaning person gave me the advice to obey the Word of God as found in the fifth chapter of Acts: "And now I say unto you, Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." But I refuse to accept this as the Word of God. It is an inspired record of what a clever, shrewd Jew had to say, who advised the safe place on the fence in the dilemma the council was facing. This is not the time to sit on a fence.

3. *God's greatest call is separation.* Brethren, God calls you to separate yourselves from all that denies His Word, His Name, His Son and His gospel. Listen! God always has called to that in every preceding crisis. He expects His people to have no fellowship with the works of darkness. Away back in the wilderness Korah, Dathan and Abiram revolted against the priesthood of Aaron. In that great apostasy, what did God demand? "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." We see Christ attacked, Christ rejected, Christ dishonored,—not an earthly priesthood. Can God demand anything less of us than He demanded of Israel? Let the New Testament answer. "If there come any unto you, and bring not this doctrine [the doctrine of Christ] receive him not in your house, neither bid him God speed; for he that biddeth him God-speed is partaker of his evil deeds" (2 John 10, 11).

How dare you support men and institutions who deny your Lord? How dare you keep fellowship with the enemies of the cross of Christ?

Oh, listen to His call! Who is on the Lord's side? *If He tarry a little while longer you will find that you must either follow this solemn call of God or go along with the apostasy.*

IV. WHAT THE PRESENT DAY APOSTASY SIGNIFIES

And what does this present day apostasy signify? It is, first of all, *a proof of the inspiration of the Bible.* In the beginning of this Christian age men wrote of what should come in the end of that age. From whom did they get their information? Who told them concerning the moral and religious conditions which should prevail? How did they know that such an apostasy would come? There can be but one answer. It was made known to them in a supernatural way. They received their messages of warning and their predictions by the Holy Spirit. The very men today who tell the world that Paul, Peter, Jude, John and James, were not more inspired than Milton, Emerson, Ruskin or Shakespeare, furnish an evidence for the inspiration of the Bible. The deniers of the faith add thus a testimony that the Bible is the Word of God.

But above all this present-day apostasy signifies *the soon coming of our Lord Jesus Christ.* God cannot and will not tolerate apostasy forever. His Son is rejected. The greatest possible dishonor is done to Him. He will vindicate Him. The vindication of our Lord Jesus Christ comes, when the Father sends Him back to this earth, when He is revealed the second time in great power and glory. Then every tongue which denied His person and His Name will be silenced forever. Before this great public vindication takes place, before He comes "in flaming fire taking vengeance on them that know not God, and that obey not the gospel," He will take his saints to glory. Tribulation and wrath, which precede His visible coming, are not for the true Church. When the Lord deals with apostate Christendom in judgment, the true saints of God, who constitute the body of Christ, will be no longer on earth. In view of the present day apostasy, the rapid increase of the falling away, the rejection of the faith, indicating the nearness of the final great apostasy and the coming of the man of sin,—in view of all this, we may soon expect the home call to meet the Lord in the air (1 Thess. 4:13-18). That is the great imminent event signified by the present day apostasy, "Behold, I come quickly." It is this last word in the Apocalypse. The next will be the shout with which He will call us into His own glorious presence. Oh, may our hearts and our lives answer His last announcement, "Even so, come, Lord Jesus!" May we expect Him daily and live soberly, righteously and godly in the closing hours of this present age. "Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you *I say unto all, Watch*" (Mark 13:35-37).

ETERNAL ABSOLUTISM

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BEYOND the storm lies the eternal calm. The darkest night is followed by the daybreak. We have been told what man is doing; it is right that we should hear also what God is doing. The bells of this Book, while they toll over a passing world, yet ring in joy over the coming triumph of Jesus; and, I think, instead of going forth from this meeting with the sound of the tolling bells in our souls, we should go out with the sound of their ringing the coming triumph and glory of Jesus. God is unfolding His eternal purposes of grace and glory, despite what man is or what man can do.

The Messianic Hope in Both Testaments

> "Unto us a child is born; unto us a son is given. And the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David shall be his kingdom, to establish it with judgment, and with justice, from henceforth, even forever."

That brings before us the Messianic hope as it was tolled out in the ages past.

> "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God, and the Lord God shall give unto him the throne of his father David; and he shall reign forever, and of his kingdom there shall be no end."

That gives expression to the manner in which the Messianic hope of the Old Testament comes unchanged into the New Testament.

"This is Jesus of Nazareth, King of the Jews."

That was written across the brow of the cross, and it gives expression to the hopeless collapse of the Messianic hope. Ought not Christ to have suffered these things, and to have entered into His glory? These words show us that the cross was in the councils of God as well as man, and that it was over the way of suffering that the King must go in order that He might take His throne.

> "Lord, wilt thou at this time restore again the kingdom to Israel?"

These words tell us how the Messianic hope that had expired with Him on Calvary, has been restored again.

> "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And there God put a burning star in the sky, that has been shining with increasing lustre ever since.

> "And I saw heaven opened, and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
> And he was clothed with a vesture dipped in blood: and his name is called the Word of God.
> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
> And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

Those are the words that give expression to the final realization of the Messianic hope that was kindled by the prophets of Israel.

> "And there were great voices in heaven saying, The world kingdom of our Lord and of his Christ is come; and he shall reign unto the ages of the ages."

That is the consummation of the Messianic hope, and of all other hopes besides.

The subjugation of the kingdoms of this world and their submission to the authority of Christ: this is the rounding up, the completion of all Messianic prophecy. In the Messiah is to be vested sovereign jurisdiction over the whole world.

The twelve tribes of Israel are to be restored and renationalized; David's throne is to be reconstructed; Jerusalem is to be the central seat of the Messiah's government: His government is characterized as a rule and reign of righteousness, the inner spirit and governing principles of it being those enumerated in the Sermon on the Mount. The King is to be engirt with glory and majesty; for He shall be plenipotent to put down all evil, and to relieve all sorrow.

Such was the Kingdom by the prophets predicted; such the Kingdom by the apostles expected.

Errors as to the Inauguration of the Kingdom

These apostles have been blamed, nay, rebuked, for having and holding opinions, opinions of this Kingdom that Scripture is everywhere maintaining and defending. These disciples, so it has been said, "were forever thinking of a personal temporal reign, and Jesus was forever correcting and teaching them—'The kingdom of God cometh not with observation;' 'My kingdom is not of this world;' 'The kingdom of God is within you.'" Such an unrelieved indictment of the apostles is so utterly fallacious, so absolutely contradictory of Scripture, that it is unworthy of serious notice except it be seized to illustrate the dangerous and daring presumption of those who, in seeking to build up a pre-conceived opinion, ruthlessly and recklessly make use of a text with an utter disregard of its context. It is a serious matter, and may be of grave consequences, to make a false charge against the apostles, and to base that charge upon a false application of Scripture. The words that are brought forward to prove that Jesus was forever correcting and teaching His disciples are words that were spoken to the Pharisees and to Pilate: to the disciples they had neither reference nor application.

The Jew, especially the Pharasaic Jew, was looking impatiently for Rome's overthrow, and for the reëstablishment of David's dynasty through force and revolution. Of such an uprising there was no sign. Poor and illiterate and unarmed were the disciples, and the Pharisees but thinly veiled their scorn and contempt in their question about the Kingdom. But Jesus, ever patient with them, said: "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or, as in the alternative reading of the Revised Version, "is in the midst of you." The word translated observation means "watchful expectancy," or "outward show." Not with this watchful expectancy nor with outward show was the Kingdom of God to come: it would come suddenly; without warning it would be in the midst of them. Surely in speaking thus Jesus is not speaking of a spiritual kingdom in the hearts of believers: He is addressing Himself to Pharisees, self-righteous hypocrites, whose hearts would prove an uncanny and lightless realm for a spiritual kingdom. Moreover, the meaning of the double expression—"Lo here! or, lo there!"—is made plain in the Lord's subsequent instruction to His disciples. "And they shall say, See here; or see there; go not after them nor follow them"—they were not to be deluded by any such pronouncement—"for as the lightning, that lighteneth out of one part under

heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day."

In this manner, then, is the Kingdom to come. No watchful expectancy can its coming detect; no outward show can herald its approach. There is the blare of no summoning bugle, the blast of no marshalling trumpet, the tramp of no marching army, the flashing and clashing of no drawn swords, nor is there anything of the emblazonings of conquering advance to herald the advent of this coming empire. Suddenly is it to come, instantaneously, like the lightning flash. When the blinding zig-zag of fire leaps out of the darkening skies there is not time, as there is no need, for the beholders to cry, That is lightning. It writes its own name on every soul by its awful blaze. A voice lifted up beforehand, saying, "Lo, here! or lo, there!" is impossible, and the saying that has time to be said is thereby self-convicted of error.

Again, we are told that the Kingdom is now here, that it came with great power on the day of Pentecost, that it is growing and will continue to grow until the stone cut out of the mountain shall fill the whole earth; that for this we are taught to pray, "Thy kingdom come"; that Christ is now upon His throne, seated on the right hand of God. This traditional teaching, with its subtle admixture of truth and error, if it were true, would be subversive of the entire structure of Messianic prophecy. If the Kingdom came with great power nearly twenty centuries ago, why are we instructed to pray for its coming? It is here, we are told, and is growing, and will continue to grow until the stone cut out of the mountain, (a figure that is erroneously supposed to be a symbol of the Church) shall fill the whole earth. The Church, strangely blind to such a misconstruction, and under the illusion that she is the stone that is to smite the image, is positively obsessed with the notion that she is to expand by natural—or forced—evolution into a great kingdom and fill the whole earth. But against this notion the Scripture is set in positive opposition, and it is sheer folly to say that something is so when Scripture says it is not so. What is to be gained by asserting what Scripture denies? By affirming what Scripture negatives? The stone that smites the world-colossus is not the Church, but the Christ. By one sudden, single, shattering blow the world-kingdoms fall, and immediately thereafter the smiting stone becomes a great mountain and fills the whole earth. By no gradual process are the kingdoms of this world to be brought into subordination under Christ. These kingdoms, under the malign leadership of the Beast, at the end of the age, run foul of Christ, and then He strikes, and He strikes hard, and under the dynamic energy of that impact the "vaunted powers" become like the chaff of the summer threshingfloors, and the wind carries them away.

The Reign of the Saints

The Messianic reign, thus inaugurated, constitutes and characterizes the Kingdom age during which the redeemed of this dispensation are to be here upon the earth, and are to reign over the earth with Christ. Fidelity of service now while the King is away is the measure of their capacity to reign when the King comes back.

It will be observed that when the contrast is made between the parable of the Talents in Matthew 25 and the parable of the Pounds in Luke 19, Matthew portrays the sovereignty and wisdom of the giver, who varies his gifts according to the aptitude of his servants; whereas, Luke sets forth more especially the responsibility of the servants, in that each receives the same sum, the one servant by the use of his pound in the master's service, gaining more than the other servant. Accordingly, it is not said in Luke's Gospel, as it is in Matthew's, "Enter thou into the joy of thy lord,"—the same thing to all the servants, and the more excellent thing; but there is given to the one servant the award of authority over ten cities, and to the other servant the award of authority over five cities: that is, each one is rewarded in proportion to his service. Not lost to the servant is that which he has gained; for, though the gain was his master's, the servant enjoys it. Little do we appreciate this grace of the Lord Jesus, He that furnishes the capital with which we trade, He that at the final reckoning credits to our own account, and not to His, the increment gained by trading.

By obedience and by service did the Lord Jesus Christ acquire capacity to reign.

> "He humbled himself and became obedient unto death, even the death of the cross, wherefore God also hath highly exalteth him and given him a name that is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In the same manner do we, through obedience and through service, acquire capacity to reign in the now-nearing day of His glory. The Kingdom age, glorious thus as it is, is not the earth's final state, but like the present age is a sphere of stewardship.

The Imperial Reign of Christ

Our Lord, when He was here upon the earth, exercised the office of a prophet; He in heaven is now exercising the office of a priest; and He is coming again in order that here upon the earth He may exercise the office of a king. Whether, then, in humiliation, as He was when here upon earth, rejected and scourged and crowned with

thorns; or in grace, as He is now, living yonder and interceding, having passed through the heavens; or in glory, as He shall be when He returns to the earth, to be received and honored and with diadems pressing His brow: whether, in a word, in humiliation or in grace or in glory, He is One and evermore One and the same blessed Person, the Servant of the Father's will. To the Father He as Prophet and Priest and King puts in an accounting. "He must reign till he hath put all other things under his feet." This is the majestic measuring line that delineates and defines the coming imperialism of Christ. And all this may be pre-viewed now by the eye of faith, and the vision may be as clear now as it will be when taken in by the bodily eye hereafter.

> "We see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

All things cosmical, whether they be things celestial or whether they be things terrestrial, are moving on in irresistible might, on to this consummation infinitely glorious. This progression of the ages no power can stay. In their unfolding is to be disclosed the final cause of redemption.

> "Look unto me, and be ye saved, all the ends of the earth. For I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow; every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength. Even to him shall men come. And every one that is incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

Imperialism and Christ, therefore, are not problematical, but demonstrably sure, and these are as involved and inseparable as are the eternal counsels from which they unroll. Christ must reign until all things are put into subjection under Him. To His absolute and unlimited sovereignty there is no exception, save, of course, the Father who puts all things in subjection under His Son, and this relational status is merged finally into the eternal absolutism that is His birthright share forever with the Father to whom He delivers up the Kingdom after it has served its purpose.

In the ordinances of the overruling heavens of myriad systems and suns and stars two movements there are, the one circular, with orbit measurable, and the other onward, with orbit immeasurable, into infinite space. But the sweep of these heavenly bodies, whether circular or onward, is controlled by the attraction of their central sun. So

the ages are revolving around their central sun, Jesus-Jehovah, and by Him they are held in their course, and return to the place whence they set out. When their trust they have discharged; when the counsels of grace and of glory they have made manifest; when the purpose for which they were originated they have served fully; when the restitution of all things has been through them accomplished;—then, and not till then, at that great hour, and not before, delivered up are they to the Father, that He may be all in all.

Vast as is the course which Scripture has traced it is a circle still, and in that most perfect form returns to the point from which it started. The heaven which had disappeared after the third chapter of Genesis reappears in the latest chapters of the Revelation. The tree of life is again beside the river of the water of life, and again there is no curse. Even the very differences of forms in which the heavenly kingdom reappears are deeply characteristic, marking as they do not merely that all is won back, but won back in a more glorious shape than that in which it was lost, because won back in the Son. It is no longer paradise, but the new Jerusalem. No longer the garden, but the city of God. No longer the garden, free, spontaneous, unlabored, as man's estate in a first innocence would have been, but the city, costlier indeed, more stately and more glorious, but at the same time the result of toil and of pains, reared into a nobler and a more abiding habitation, and yet with stones, which, after the pattern of the elect corner stone, were each in its time laboriously hewn and painfully squared for the places which they fill.

A New Heaven and a New Earth

> "But having reached the delivering up of the Kingdom, we are on the borders of the 'new heavens' and the 'new earth.' The heavens and the earth which are now will have been the scene of the Son's exercised energies, in grace and in glory, in humiliation and in power, in the services of the Servant, the Priest and the King, in the life of faith, and the lordship of all things. And when the Son has been thus displayed, as in weakness and in strength, as on earth and in heaven, from the manger to the throne, as the Nazarene and the Bethlehemite, the Lamb of God, and the anointed Lord of all, according to the predestination of eternal counsels, these heavens and earth which are now will have done all that they had to do; when they have continued to this display of the Son, they have continued long enough. They may give place; and the soul that has surveyed them as having accomplished such service may be prepared to hear from the lips of the prophet: 'I saw a new heaven and a new earth: for the first heaven and the first earth are passed away.'"

In these reflections, borrowed from another and given as nearly as can be remembered in his words, we have indeed complete fellowship. What is lying beyond the Kingdom age in that vast sweep of eternity is veiled in the majestic language of the closing words of the Apocalypse, but through the veil the glory enshrined in the language breaks through. No longer is the earth to be deluged with blood; no longer estranged from God; no longer the battlefield of hate and of love; no longer the scene of our sorrows, the grave of our dead, the place of our ever falling tears. No longer is the heaven to be clothed with sackcloth, the token of God's anger, no longer is it to be the source of the storm and the tempest, the pealing thunder, the sheeted lightning, the pitiless hail. The heavens and the earth which are now, having served their purpose, unloved and unlamented, have passed all away. To the purified earth there comes down from God out of the now peaceful heaven the holy city, the new Jerusalem, prepared as a bride adorned for her husband. This is the eternal city, the home of the glorified, the royal seat of God. Sin and its curse are under His ban forever and ever.

No more separating sea; no more death; no more sorrow; no more crying; no more pain; no more curse; no more night! Seven soul-thrilling negatives that stretch like the strings of an aeolian harp in heaven's window, and over them the gentle winds come sweeping, softening earth's long threnody into heaven's hymn of praise. In exchange for weeds and willows there have been given the white robes and the palms.

In Christ the Lamb of God absolutism, infinite, eternal, unchangeable, is to be revived and forever established. Eternal absolutism! The Prince of Peace is He: the Father of Eternity! Both the Kingdom age and eternity does He bring into being. Without Him there can be neither imperialism on earth nor absolutism in heaven.

The new heavens and the new earth are to abide throughout all ages coming and they are to be bound together forever and ever by the holy city that comes down from God. This permanency of the new heavens and the new earth is a fact that does not admit of doubt or denial, because it is a fact that is established by Scripture testimony, a testimony that is both clear and conclusive. Apart from such Scripture-based assurance eternity would be a word of indeterminate meaning, altogether undefined and undefinable, altogether vague and bewildering. But a new earth, with every vestige of sin and sorrow vanished; a new earth wherein dwelleth righteousness; a new earth over whose everlasting hills the redeemed of all ages may walk together, nay, leap and sing and be joyful, under skies that are ever blithesome and bonnie; a new earth established and upheld throughout endless generations by the unfailing strength of Jehovah-Jesus,

a new earth forever and forever under the peerless and indefeasible scepter of God and of the Lamb—all this, surely, is enough to create a conception so distinct and so definite, so graphic and so clear, that it is hard to account for the bewildering uncertainty and the vague speculation into which so many have wandered when they have undertaken to set forth and to predicate this eternity.

This earth, then, the very scene of our sorrows, the very field of our struggles, is to be—as is to be the body of the redeemed—transfigured and glorified, is to be the Bethel, the oriel, the sacred trysting-place between the Lord and His redeemed.

So all things are now tending to this blessed and eternal absolutism, this elucidation and consummation of all prophecy. Leading the way is God Himself, and Him none can hinder. Wrought out are the counsels of God by and through the Lord Jesus Christ, and of these counsels, as well as of the universe, of which He is the Creator and Upholder, He is the one Life-Center. Apart from Him, and apart from the unfolding counsels of God in Him there could be no imperialism at all. There is imperialism because there is Christ!

All hope for the otherwise despairing world is inseparably bound up with the ultimate investiture of this Son of God with all glory and might and power and dominion. For Him the world is waiting, waiting unconsciously, but for Him waiting; waiting in its unrelieved sorrow, waiting in its falling tears, waiting in its accumulating dead.

Ere the holy volume is ended Christ whispers one word to the Church, His bride. It is a word of ineffable sweetness, a word of unspeakable comfort, a word of bewildering joy:

"Surely I come quickly."

To this word there is an echo. Welling up from the heart of the redeemed there is, there could be, but one response, the one unanswered prayer of all the ages:

"Amen. Even so, come, Lord Jesus."

THE APPROACHING WORLD-CRISIS

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NO SPECIAL merit is claimed for the chart placed before you, and no magical influence is expected to proceed from it. It is simply an attempt to put before the eye what I am now about to say to you—and not alone what I shall say, but much of what has been said already by the other speakers from this platform.

EPOCHAL CRISES, PAST AND FUTURE

The Common Characteristics	Crises That Are Past					Crises That Are Future	
	The Edenic Crisis	The Flood Crisis	The Babel Crisis	The Egypt Crisis	The Cross Crisis	The Premillennial Crisis	The Postmillennial Crisis
Deplorable Moral Conditions	Entrance of Sin	Insufferable	Rebellion	Idolatry	Hopeless	Days of Noah Repeated	Final Rebellion
God Comes Down to Earth	Walked in the Garden	Talked with Noah	"Let us go down"	"I am come down"	"I am come down"	"I will come again"	Still upon the earth
Periods of Judgmgnt	The Curse	Devastation	Dispersion	Plagues	The Crucifixion	Seals, Trumpets, Vials of Wrath	The Great White Throne
Foretold	To Adam and Eve	Through Noah	No Record	Through Moses	Isaiah 53 an example	Prophets, Christ, Apostles	John and Others
Racial Extent	Representatively	Race Nearly Annihilated	Entire Race	Representatively	Representatively	World-wide	World-wide
Prominence of Satan	The Tempter	The Cause of its Sin	Inspirer of Rebellion	Behind the Gods of Egypt	Tempter of Christ	Wrath and Binding	Loosed and Doomed to Lake of Fire
Brevity of the Periods	A Single Day (?)	Forty Days and Nights	No Record, but Brief	Two Years (?)	Three and a Half Years	Climax Covers 3½ Years	"A Little Time"
Divine Mercy	Promise of Victory	Noah and Family are Saved	Dispersion instead of Annihilation	Deliverance and Preservation of the Israelites	Salvation Provided for the Race	The Sealed of Israel and a Saved Multitude of the Gentiles	A New Heaven and a New Earth

(Reduction of chart used in Mr. Stroh's book, "When God Comes Down to Earth.")

Each person comes to the study of the "last things," or the "end times," from his own angle of vision. We see the same things, but from different view-points. We are now to view the approaching world-crisis through the vistas of similar crises that are past already, which is the simplest and safest historical method of interpretation.

General Characteristics of the Epochal Crises

A word of explanation may be necessary as to the character of the epochal crises. They are the brief and abrupt outstanding periods of history between which lie the great dispensations, such as the Mosaic, the Christian or the millennial. These crisis-periods are

transitional in character, in which one dispensation ends and another begins. Here we have the massive upheavals of human history which correspond to our own great continental divides. During these convulsive periods occur the most interesting, the most unusual, the most vital events of all history. The most important portions of the Bible deal with these epochal crises.

I invite your attention to the chart before you, Epochal Crises, Past and Future. You will observe that five of these crises are past already; two are still future. Special attention is called to the left-hand column of the chart. Here we have the characteristics which are common to all the crises. We shall confine our discussion almost wholly to the approaching crisis.

The Days of Noah Repeated

Some would have us believe that there are no breakers ahead. The sea is smooth, society is steadily improving, we need have no fears or misapprehensions for the future. But we reply that both the analogy of past history and the sure word of prophecy foretell of coming stress and storm. This dispensation will prove no exception to those which are already past. You know not how soon, but this age will close in gloom, to be followed indeed by an age of surpassing glory.

The moral condition of the world during the approaching crisis is indicated by the words, "The days of Noah repeated." This is by the authority of Christ. Those days were days of ministering to the flesh—"they ate, they drank, they married." That was their life, a life of self-indulgence. The days were degenerate. The flood came and destroyed them all. "Even so shall it be also in the days of the Son of man" (Matt. 24:37-39).

These words of Jesus were more than a mere hint as to the moral condition of the world when He will return, for in that Olivet discourse He already had foretold an apostasy. He said that many would be led astray by false Christs coming in His name. Others would be deceived by false prophets and false teachers. Many would stumble because of bitter persecutions. The love of others would wax cold because of *abounding iniquity*. Only the elect will be able to endure (Matt. 24:3-14).

In the world-field the Son of Man sowed good seed, but Satan sowed tares in the same field. These two seeds are now growing side by side, the good and the evil. We have no promise that the world-field will become weedless. Instead, the tares will persist unto the end, and there will be no separation until the harvest, which is the end of the age. Then the Son of Man will send forth His reapers, who are the angels.

The apostle Paul writes of perilous, or grievous, times which will come in the last days (2 Tim. 3:1-7), when many will fall away from the faith, giving heed to seducing spirits and doctrines of demons (1 Tim. 4:1). It is a dark picture, truly. The triumphs of the gospel have been glorious, and we pray for more of them; but these need not blind our eyes to the apparent defeats, as men judge them.

Why should we be surprised? Each dispensation has been marked by a development of evil as well as of good, with an acceleration of evil towards the end of the age. The present age will be no exception. Evil must run its course; the tares must be allowed to bring forth their fruit. Examine the chart and see the moral condition of each epochal crisis of the past.

This matter of the predominence of evil, at the very close of the age, seriously troubles some of our good friends who have held to a gradual spread of the gospel until all the world should be saved. But what if the Church should be removed from the world? What would be the moral condition of every community if all earnest Christians were taken out of it? This is precisely what is going to occur. The Church is "the salt of the earth." When this preservative element of society is removed corruption must follow speedily; it cannot be otherwise. Then indeed the days of Noah will be repeated.

The Return of Jesus

Before Jesus left the earth He definitely promised to come again. Throughout the centuries this return of our Lord has been the hope of the Church. Yet some are saying that this is an event of the past, just as in Paul's day some said that the resurrection was past already. Others do not believe that Jesus has returned, and they cherish the belief that He never will. Peter wrote of them when he said, "In the last day mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming?" Thus they would ridicule the doctrine.

Why should it be thought incredible that God will descend again in person to the earth? He has done so repeatedly in the past, as the chart plainly shows. And before He returned to heaven Jesus often talked about coming back. Not only did He frequently promise to return, *but the time will come when the condition of the world will necessitate His return.*

Near the close of this dispensation, according to the apostle Paul, "*The Lord himself shall descend from heaven* with a shout, with the voice of the archangel and with the trump of God." At that time all true saints, both living and dead, will be caught up to meet the

Lord in the air. This is our hope, this is our comfort. Like the Christians in Thessalonica, we "serve a living and true God, *and wait for his Son from heaven*, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come."

At a little later time Christ will descend to the very earth. This further descent will be for judgment, "in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might."

The purpose of the next descent of Christ to the earth is, first to gather to Himself His waiting Church, and then to overthrow all enemies and to establish His kingdom upon the earth. Before Jesus was born the angel Gabriel said of Him, "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." When Jesus comes again He will come to sit upon the throne of His glory. This earth, which was the scene of His humiliation and sorrow, is also to be the sphere of His triumph. This is only just. The prophets of the Old Testament exhaust the language of inspiration in their attempts to describe the glorious reign of their Messiah over all the earth.

A Judgment Period

Although during the approaching crisis there will be many marvelous deliverances of those who shall turn in faith to God, it will be preeminently a period of judgment, like all similar periods. This is indicated by the judgments inflicted, or disclosed, under the seals, trumpets, and vials of the Apocalypse.

You recall how under the sixth seal men are so terrified that they call to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" In the descriptions of the judgments which follow there are repeated references to the wrath of God against the living.

Jesus prophesied concerning this period: "And there shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for the expectation of the things that are coming on the world: for the powers of the heavens shall be shaken. And they shall see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27). This is the coming to which the apostle Paul referred in his second letter to the Thessalonians—

the coming to render vengeance and to punish all who are disobedient to the gospel.

Jesus declared that all judgment had been given unto the Son; and when He comes again, "then shall he sit upon the throne of his glory: and before him shall be gathered all the nations." This event will bring to a consummation the approaching crisis period. So far as the Jews are concerned, this period will be what is known as "the time of Jacob's trouble." As a people they are now under God's displeasure, and persecuted the world over. But their present persecution will not compare with the judgments of the future, when out of their distress they will cry to God for deliverance, as in the days of Pharaoh the oppressor. They will say also, "Blessed is he that cometh in the name of the Lord." Then the Deliverer shall come out Zion and turn away ungodliness from Jacob.

But not for the Jews only will the coming crisis be a judgment period, but also for all who are then upon the earth. No portion of the earth will be exempt.

Abundantly Foretold

This coming crisis-period, with all its triumphs and its terrors, has been abundantly foretold. God's dealings with men are always fair. Never does He take undue advantage because of His foreknowledge of events. In each dispensation men have been amply forewarned of impending doom. So many passages already have been quoted that we need not tarry long here.

In reading the four Gospels how frequently our attention is called to some act of Jesus or to some event associated with Him as having been long before foretold! Every thing was according to the Scriptures. "As it is written" is the ever-recurring phrase. All of the events of the crisis of the cross were foretold with a minuteness that is amazing.

But no other epochal crisis has been so fully portrayed beforehand as the premillennial crisis. All of the Old Testament prophets wrote of its travails and its triumphs. Many were the foregleams given of our Lord as the suffering Messiah, but manifold more were the prophecies depicting His coming in glory to establish His Kingdom upon the earth. Jesus frequently referred to those events during the closing days of His ministry. The writers of the New Testament have sought diligently to keep them before the world. The apostle John was selected to give details of the sorrows and to record the songs of that period. The larger portion of the Apocalypse is devoted to thrilling descriptions of that time of awe and rapture.

It is as true today as when Paul wrote to the Christians in Thessalonica, "But concerning the times and the seasons, brethren, ye

have no need that aught be written unto you." The revelation is complete. We have abundant forewarnings.

Its World-wide Extent

In some quarters there has been a tendency to limit the scope of the approaching crisis to the land of Palestine or at the farthest to the territory covered by the old Roman Empire. But I believe, brethren, that we shall not exhaust the language of prophecy by so doing.

Jesus taught that the "field is the world," and he commanded His disciples to go into "all the world and preach the gospel to the whole creation." "Go ye, therefore, and make disciples of all the nations." This preaching of the gospel "unto the uttermost part of the earth" *demands that the reaping be as extensive as the sowing.* As described in the Revelation the harvest at the consummation of the age will be "the harvest of the earth."

Another witness to the world-wide extent of the approaching crisis is the Jews, who have been "led captive into all the nations," as Jesus prophesied. They are here today as a silent witness to the displeasure of God. But God has promised to bring back the captivity of Judah and Jerusalem. At that time judgment is to be executed upon all the nations among whom they are scattered (Joel 3:1, 2). As long ago as the days of Moses God declared that when he should gather His ancient people from all the nations among whom they were outcasts, even from the uttermost parts of heaven, He would put all *their curses* upon their enemies (Deut. 30:1-7). So that their presence everywhere argues for a world-wide judgment. No nation will escape.

Our Lord referred to the approaching crisis as a snare that would be of a universal character: "For so shall it come upon all them that dwell upon the face of all the earth" (Luke 21:35). Since "the kingdom of the world is to become the kingdom of our Lord and of his Christ," the possession of the Kingdom naturally will be preceded by a world-crisis. This is further indicated by the statement, "And the nations were wroth, and thy wrath came" (Rev. 11:18). There, too, is the statement following the outpouring of the sixth bowl of wrath that demon-spirits are to "go forth *unto the kings of the whole world* to gather them together unto the war of the great day of God, the Almighty!" The result of that war will be that Christ "will rule the nations with a rod of iron." There is no possibility of establishing His world-wide Kingdom except through a world-wide crisis. Then indeed Jesus will reign as "King of kings, and Lord of lords."

The Prominence of Satan

We recall the prominence of Satan when Christ was last upon the earth. He was the constant tempter of the Second Adam as he was of the first Adam. Ordinarily Satan does not work in the open. His kingdom is the kingdom of darkness. Only in extreme exigencies does Satan show himself. During the premillennial crisis, when his kingdom is about to be destroyed, he will appear again upon the stage of history in open hostility to Christ.

Satan, as "the great red dragon," failed to devour the Man-child who was caught up to the throne of God. But Satan's enmity against the Seed of the woman never has abated. He is as hostile to Christ and His Church as ever. Our warfare is against the spiritual hosts of wickedness in the heavenly places. Satan is now the "prince of the powers of the air."

Possibly the descent of Christ into the air for His waiting Church may be the event that will precipitate the coming crisis. But Satan will not willingly yield his present though restricted sway in the heavenly places. He must be ejected forcibly. Gabriel and his angels will war against the dragon and his angels and overcome them (Rev. 12:8).

When Satan is cast down to the earth he will have great wrath, and then will come that acute period known as "the great tribulation." The first to feel the bitterness of his wrath will be the Jews. His anger will burn specially towards her from whom Christ came. But the Gentiles will by no means escape.

Satan's chief emissaries and executioners of his wrath will be "the beast" and "the false prophet." Through the exercise of their political and religious power the world will be enticed to worship Satan,—not only enticed, but compelled to do so, for his authority will be absolute (Rev. 13:7).

This period of Satanic imperialism will be brought to a close only by the personal descent of Christ to the earth. He will not be alone but accompanied by the armies of heaven. The followers of "the beast" and "the false prophet" will suffer utter defeat, while Satan will then be bound for a thousand years.

The Brevity of the Crisis

One of the essential distinctions between the epochal crises and the intervening dispensations is the time element. The dispensations are necessarily extended in order to allow time for the natural sequences of history; while the epochal crises are dramatically brief on account of the supernatural interventions of God. A dispensation corresponds to the growing season, while an epochal crisis is the harvest season.

The very nature of these crisis-periods demands brevity. They are acute. In them God directly judges the world. With reference to the approaching crisis Jesus declared, "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." So acute will the crisis be that "except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."

At that time, when Satan and his angels are cast out of heaven, he will give full vent to the fury of his wrath, "*knowing that he hath but a short time.*" The devil studies the Bible. He knows what is written concerning himself. The language of the Revelation is explicit here. This "*short time*" of Satan's wrath is limited to three and one-half years. The period is variously expressed in "times," in days, and in months, in order that we could make no possible mistake in understanding it. It is the latter half of Daniel's seventieth week of years, the time of "the great tribulation."

The events of the Apocalypse which lead up to the coming descent of our Lord to the earth are all of a hurry-up character. Events on earth are the direct result of transactions in heaven. No prolonged season is necessary for the transpiration. The judgment scenes follow one another in rapid succession. Indeed they do not wait for each other, but parallel and overlap.

What need is there for extending the events under the seals? War, anarchy, famine, and pestilence do not require centuries for their accomplishment. The trumpet judgments also are marked by severity and swiftness of movement. The plague of the fifth trumpet is definitely limited to five months. This affords a hint as to brevity of the other trumpet-judgments, some of which may be even shorter.

Likewise the period covered by the vials, or bowls, of wrath, is necessarily brief. The first five vividly remind us of the plagues upon Egypt, which occupied only a few months.

Several considerations positively abridge the time covered by the premillennial crisis. The first is the evident *parallelism* between the seals, trumpets, and vials. Although apparently not all beginning at the same date, they all culminate at the same point. Each series looks through to the end of the period. Therefore they are successive not in order of time, but only in order of description.

A second consideration is the *overlapping of events.* There is no orderly waiting for the expiration of one judgment before another begins. This fact must not be overlooked in estimating the time.

A third consideration is the *recurrence of events.* An important event is barely mentioned in its historical connection with other events, its fuller description being reserved until later. For example, the doom of Babylon is mentioned under the seventh bowl of wrath,

but the description of her destruction is reserved for the entire seventeenth and eighteenth chapters.

Even granting that there may have been a historical or typical fulfilment of the Apocalyptic judgments, there yet remains a more literal and future fulfilment, requiring only a brief period of time, and which will lead up to the sudden descent of Christ in glory to reign.

Mercy in the Midst of Judgment

No one can read believingly the descriptions of the coming day of wrath without a sense of awe on account of the majesty and fearsomeness of those dread events. All of the pent-up forces of evil will be let loose. Iniquity will abound. Lawlessness and anarchy for a time will prevail. Then will come the compulsory worship of Satan for the unwilling and the death-penalty for those who refuse. It will be a season of terror such as the world has never known. And in the midst of Satanic cruelty there will be judgments from beneath and from above, signs in sun and moon and stars, distress of nations, and men's hearts fainting from fear.

Do we wonder that John the Baptist warned men to flee from the wrath to come? Or that Paul proclaimed Jesus as the One "Who delivereth us from the wrath to come"? But today we hear little of its terrors. Our preachers, for the most part, have held up only the cross of Christ. This they must do. Our message to a lost world is a message of salvation. We delight to tell of God's love. But shall we never mention God's wrath?

Yet in the midst of Malachi's description of the "great and terrible day of the Lord," the day that "burneth as a furnace," when "all the proud, and all that work wickedness, shall be stubble," there stands the precious promise, "But unto you that fear my name shall the sun of righteousness arise with healing in its wings." Behind the storm-clouds of wrath there are bright gleams of glory.

The day of vengeance may be escaped. God mercifully has provided for that. But we can not live carelessly. Christ warns us to *take heed* to ourselves. We must be on guard against the pleasures and the cares of this life. These things will send many sorrowing into "the great tribulation." So Christ again warns: "But watch ye at every season, making supplication, *that ye may prevail to escape* all these things that shall come to pass, and to stand before the Son of man." Only the mercy of God will make escape possible. Many will heed Christ's warnings.

Those Christians who are in living union with Christ will be caught up to meet the Lord in the air. They will not see death. In every land the trumpet call of the Bridegroom will be heard, and

they who are ready will go forth to meet Him. It will be a great multitude.

Even in the midst of the judgments of "the great day of God's wrath" many will come off more than conquerors. There will be the sealed children of Israel, and also the numberless multitude out of every nation and of all tribes and peoples and tongues, who will be able to shout joyfully, "Salvation unto our God who sitteth on the throne, and unto the Lamb."

It will be a blessed experience to be saved out of "the great tribulation" and to dwell upon the millennial earth; but how much better to be saved now and to share in the glory of the risen and triumphant Church of Christ! Here truly is an urgent and impelling incentive for the immediate evangelization of the world that ought to find quick response in every Christian heart. We have no time to lose, brethren. The night is far spent. The day may soon be at hand.

The words of Bernard of Cluny are still true:—

"The world is very evil;
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate,—
The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
To diadem the right."

THE DOCTRINE OF THE LAST THINGS AS FOUND IN THE EPISTLES AND REVELATION

THE REV. C. I. SCOFIELD, D. D.

OUR theme this morning is "The Last Things," as these are set forth in the Epistles and the Revelation. Let me say at the outset that I feel no necessity for discussing further the last things as set forth in the Revelation. There has been in this conference clear and biblical teaching concerning the events at the end of this present age, as set forth in Daniel, and reaffirmed in the Revelation. Let us gather up what we have been looking at together for the last two mornings, and then I will proceed. First of all, we saw that the Old Testament prophet, as to the distant view, saw the coming Messiah as a suffering Christ, one upon whom Jehovah should lay the sins of us all, and that same Christ sitting on David's throne, ruling the earth in righteousness. That seeming paradox was never explained until the King, after His rejection spake the seven parables concerning what He calls "the mysteries of the kingdom of heaven."

We are not to search Old Testament Scripture for the "mysteries" of the New Testament. The mysteries are not there. Our Lord bridged the space between His advent to suffer and His advent to reign with these seven mysteries. During the period of time intervening between the two advents there would come to be, He said, that which now, after nineteen hundred years, we see as a historical fact—a great mass of Christian profession, partly real, partly mere formalism; and this admixture He ascribes to the work of Satan. It is not a statement that there should be through this whole period wicked men in the world. It is a statement that in the very sphere of profession there would be "the children of the wicked one," so closely resembling the true children of the Kingdom that human servants could not be trusted to effect a separation (Matt. 13:28-30).

It has been said, again and again, that when the Lord comes we shall be greatly surprised by two things: First, we shall be surprised to find some people rising with us in the air, whom we had not supposed to be Christians; secondly, we shall be greatly surprised that some very eminent professors will not be there:

> "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" (Matt. 7:21-23).

They will say, "Lord, you are making a mistake here! Remember my sermons, Lord! Why am not I caught up with these people! I see people going up who never preached half as eloquently, Lord!" Oh, that is a horrible thing: to wear the cloak of profession and to be really deceived by it. These people are astonished. They say, "Lord, Lord," in their amazement.

Then, as we have seen, in the twenty-fourth chapter of Matthew and the twenty-first chapter of Luke, we have foretold the general program of this age in the world at large. Along with this religiously mixed condition of wheat and tares growing together until the harvest, we are taught that the age will be a period of wars, of famines and pestilences, of earthquakes and commotions. There is in the four Gospels, no picture of a period of universal peace, no millennium. There is no room in that description for a millennium. The Lord programs the age to its end in the great tribulation.

Then He projects into the sphere of future things a new word, a new fact: "I will build my church."

The Prophetic Foreview of the Epistles

Today we come over into the Epistles. And, first of all, we find a great body of illuminative truth concerning that new thing, of which Christ spoke, the Church. We are taught by Paul, who was distinctively the prophet of the Church, that it is composed of regenerated individuals, of persons who have believed on Christ from His first advent until the end of the path of the Church; and it is Paul who tells us what that end will be. The Church is, as to this world-age, a stranger and pilgrim body (1 Pet. 2:11). The Church is in the world but not of it (John 17:9-16). Heavenly in calling (Heb. 3:1; 1 Pet. 2:9), and inheritance (Col. 1:12; 1 Pet. 1:4; Eph. 1:11), and already seated in the heavenlies in Christ her Head (Eph. 2:6), the Church is as little related to the scene through which she is passing as a company of angels, sent down on some errand, would be. This is her position in grace, little as she realizes or deserves it. Now the great new truth that is added by the Epistles to the "last things" brought over from the Gospels is that this new body, the Church, is on her way to meet the Lord in the air. She does not, like those in the great tribulation, await the return of the Lord to the earth (1 Thess. 4:14-17).

The apostle tells us that the Church is related to Christ in two ways. First, she is "his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). The apostle tells us that He, exalted to

the right hand of the Father, received as one of His acquired glories the Headship over the Church. The illustration used to make clear the Headship of Christ is the human body.

> "For as the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ: for by one Spirit are we all baptized into one body" (1 Cor. 12:12, 13).

This is a description of the true Church—an organism, not an organization. It is a constructive work of the Spirit. We may say concerning that body that our Lord in His personal ministry gathered out the first members of that body, and that these, on the day of Pentecost, were, by the operation of the Spirit, united to each other and to the ascended Christ. Then we read that the Lord added to the Church daily of such as were being saved. And this process has been going on since Pentecost.

We may add members to the visible Church, but it is a supernatural and divine work to add a member to the body of Christ; only the Holy Spirit can do that. We are vitally united to Him, and we are one with Him. Our Head, the Head of the body, is now in the glory, and many, many members of the body, millions of them, are there with Him, those who have passed through death to be with the Lord; and we who are here, and other millions of believers, united by the Spirit to this great living organism, the body of Christ, remain on earth. Against that Church the gates of hell shall not prevail.

The prophecies concerning the Church are simple. The professing Church goes into apostasy (2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 3:1-8; 4:3, 4; 2 Pet. 2:1-3; Jude 1-25; Rev. 3:14-16). As the Spirit of prophecy looks down the history of the visible Church, the professing Church, He does not see a converted world, with upturned faces, praising God, waiting for the descending King. The prophetic picture of the close of the earthly pathway of the Church as a professing body, the visible Church, is one of wide-spread declension and departure from the truth.

Jude is given up almost entirely to a prophetic picture of that apostasy, a falling away on a very large scale from fundamental and necessary truth. It is not that the outward profession of religion is abandoned; on the contrary, all becomes one mass of profession. That is the great word today: "Get together, get together, get together," and always on the basis of *doing* something, not *believing* something; and it is a very seductive cry. But thank God, the Lord knows them that are His!

In this mass of mere religious profession and worldliness there are those who are of the true Church which is His body. What is a body for? It is for manifestation, first of all. I do not see you, my friends. I see your bodies. What I see is the house you live in, and I have to judge what manner of man it is who is living in the house by what he does with his house, by the outward life, in other words. There is an inner life, and there is an outward life that should be the exact expression of that inner life. That was so with Jesus Christ. What He said and did was what He was. Now He has this greater body that through it He may become, as it were, continually visible to the world.

The body is also for service. The body of Christ should be so responsive to Him that He could move a member of that body as naturally and as easily as I move my hand. If my hand set up to have a will of its own, if my hand should say, "See here, I am tired of picking up things for you; I have done it for a long time," then there would be trouble at once. My will and my hand would be opposed. Oh, can we wonder that confusion has come into the service of Christ through self-choosing and self-will! In the great twelfth chapter of 1 Corinthians, where the apostle Paul tells us what the Church is in relation to Christ, as His body, He is particular to tell us three times that we are articulated to that body, according to the sovereign will of God. We are not consulted as to whether we shall be feet or hands.

> "Now hath God set the members every one of them in the body as it hath pleased him" (1 Cor. 12:18).

And, just as Eve was taken out of the body of Adam, and builded for a bride, so in another relation the apostle explains that the Church is the bride of Christ. That Israel is the earth-wife of Jehovah, yet to be cleansed from her adulteries, and restored is most true (Hosea 2:14-20), but, though an adulterous wife may be restored, she can never be a bride again, nor a virgin; and both these things are said of the Church in that holiest and closest of all relations to Christ (2 Cor. 11:1, 2; Rom. 7:4; Eph. 5:28-32).

Now we take up the prophetic picture. The Kingdom of The Prophets still forms the background of prophecy—postponed, not abandoned. In the meantime the mysteries of the kingdom of heaven, a form that no prophet ever saw, are being fulfilled (Matt. 13). During this mystery period another purpose is being fulfilled—the Church is being called out.

We have a great prophecy in the fifteenth chapter of the Acts of the Apostles that relates the Church to the Kingdom. You will re-

member that James, in summing up, under the Holy Ghost, the conclusions of the apostles and elders who met at Jerusalem over the question of the relation of law to grace, said this:

> "Simeon hath declared how God at the first [in the household of Cornelius] did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and will set up the ruins thereof, that the residue of men may call upon the name of the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

There is the great passage that clears all obscurity, in the broad sense, from the interpretation of unfulfilled prophecy. The Lord is now calling out from the Gentiles a people for His name. That is obvious. Never anywhere has the gospel failed to call out some. Never anywhere, for nineteen hundred years, has it converted everybody. The apostle Paul said he had fully preached the gospel in the regions of Syria and Asia Minor. Did he mean to say that he had converted everybody in Syria and Asia Minor? No; but he had evangelized them. He brought men right up before the cross, and some fell at the pierced feet, while some turned away. So it has been, and so it is now. It is the time of the out-call; and that is what the word "Church" means, "the called-out assembly."

What will happen, according to that prophetic word after the out-calling has been completed?

When that body has had baptized into it its last and ultimate member, then what will come? He says: "I will return." And what will He do when He returns? He will set up the Davidic Kingdom —the Kingdom covenanted to David, described by the Prophets, announced as "at hand" by John the Baptist, rejected by the Jews, and postponed till this age of the "mysteries of the kingdom of heaven" and of the out-calling of the Church should be finished.

We have, then, in the Acts and the Epistles the picture of the return of the Lord after the out-calling of the Church; and the purpose of that return is to set up His Kingdom. That puts together the two periods, the Church age, and the Kingdom age to follow.

2 Thessalonians 2:1-12, and Revelation 13-19, give the detail of the end-time of this age. As in Christ's foreview in the Gospels, the age ends in catastrophe and in the great tribulation. Into that period of awful suffering and judgment the mere mass of religious profession called "Babylon" will go. But what of the true Church? The answer is that the true church has her own distinctive promise, her own distinctive "day." She will see neither the great tribulation nor

the "great and dreadful day of the Lord." In the upper chamber, after instituting the memorial supper, thus placing Himself morally beyond the cross, our Lord said:

> "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"I go to prepare a place for you." That is one of the things He is doing up there. He is coming for His bride; but He is first preparing a place for His bride. Now, this is something wholly new in prophecy. "I go to prepare a place for you, and if I go to prepare a place for you, I will come again"—to judge the nations? No. To set up the throne of David? No. "I will come again and receive you unto myself, that where I am, there ye may be also."

We have fallen into the habit of saying that this absolutely new promise to the new body, the Church, relating to a new fact is a "phase" or "aspect" of the Old Testament and New Testament promise of the return of the Lord in flaming glory, to set up His Kingdom and rule the earth. Beware of phrases. Do not get to be the slave of words. We never know where they are going to lead us. Scripture never speaks of that promise as an incident of the glorious return of the King to set up His Kingdom. It is a new promise to a new people. There our Lord leaves it. He does not attach to it a single sign by which we may know when He is going to call us to Himself. He gives not one word of detail. Just as in His prophecy, "I will build my church," He leaves the detail to subsequent revelation.

The apostle Paul takes the matter up by revelation, and he says in the fifteenth chapter of 1 Corinthians: "Behold, I show you a mystery." Now, remember, a mystery is a divine secret, something that has not been told or explained. "Behold, I show you a mystery." "I tell you a secret." "We shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). Hold to that! Already, in the very first of his Epistles, the Spirit by the apostle, for the comfort some sorrowing saints in Thessalonica who were mourning because some of their number had fallen asleep, had given the full detail of the fulfilment of the new promise in the upper chamber, "If I go, I will come again, and receive you unto myself."

> "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

And that is the "blessed hope" of the Church. But it is a wholly new thing in prophecy. Contrast this description of "our gathering together unto him" (2 Thess. 2:1) with our Lord's own description of His return in glory to the earth "immediately after the tribulation" (Matt. 24:27-30). It cannot be necessary to point out contrasts where *all* is contrast.

And this new promise goes with a new day—"the day of Christ."

> "Waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:7, 8).
>
> "That the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5).
>
> "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. 1:14).
>
> "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).
>
> "That I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2:16).
>
> "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess 2:19).

And here again all is in contrast with "the great and dreadful day of the Lord," as a comparison of the descriptive passages will show. And yet here also we have fallen into the wholly unscriptural way of calling this blessed "day of the Lord Jesus Christ" a "phase," or "aspect" of the awful day of Jehovah's wrath. One might as fitly speak of heaven as a "phase" or "aspect" of hell.

> "The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord."

That is the end of the path. If I want to know where I am going to be, I would have to search prophecy to find out where the Lord is after that, and I am with Him, and I find that He is coming down to this earth, and I am coming with Him. He is going to reign here, and we are going to reign with Him; but before He brings us back to earth to share His glory He will present us to Himself, a glorious Church, not having spot or wrinkle, or any such thing,

clean from every taint of imperfection, manifested in glorious bodies like unto the body of His glory (Eph. 5:27; Phil. 3:20, 21).

That is our promise, and that promise is never anywhere made a "phase" or "aspect" of something else. We may feel constrained, in arranging the order of events at the end of this age, to put the fulfilment of that promise into close juxtaposition to the older promises and revelations which concern the glorious appearing of the Lord to the world. And when we are arranging prophetic events connected with the visible and glorious return of the Lord to the earth we find sign upon sign. The man of sin, the beast must be revealed, the great tribulation must run its awful course, the apocalyptic judgments must be poured out.

The believer looks for none of these things. He has "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven" (1 Thess. 1:9, 10). His "citizenship is in heaven from whence also we look for the Saviour" (Phil. 3:20).

We are not waiting for "the beast"; we are not waiting for the great tribulation; we are not waiting for signs. We "are not appointed unto wrath" (1 Thess. 5:9). We are waiting for Him. That is the blessed hope of His Church. That is the end of the pilgrim pathway, and it may come—I repeat it deliberately, after thirty-five years of as close study of the Scriptures as I am able to give them—in a moment; and the sooner the better! "Come quickly, Lord Jesus."

Oh, dear friends, if the Church will swing back to her apostolic belief, expectation, watching, waiting, working, living right, how the old joy and the old power would come back! I am seventy-one years old. I want to tell you another thing; I am not looking for death. I may pass to Him in that way, surely I may; but I am not looking and waiting for death. I am looking and waiting for Him, and He knows it. Oh, may God bless you, dear friends. Who are we, that we should be privileged to sit here under the teaching of these men of God! How wonderful this conference is. I have never seen anything like this. The spirit is the spirit of old Niagara, as some of you veterans know, but it is Niagara multiplied by about ten. Thank God for giving us this conference! May God bless you!

THE ORDER OF THE EVENTS CONNECTED WITH THE COMING OF THE LORD

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SCRIPTURE speaks of four prophetic "days,"—definite periods of time marked by some particular dealing with men on the part of God. The relation of these "days" to each other will help us to apprehend the order of events that will transpire in connection with the Lord's coming.

I. MAN'S DAY

The period in which we are living is designated in 1 Corinthians 4:3 as "man's day." The expression does not occur in the text, but has been relegated to the margin, though undoubtedly it is the correct translation. "Man's day" is marked by a silent heaven, and the boasting of men. "These things hast thou done, and I kept silence" (Psa. 50:21), is the divine dictum concerning it. The awful judgments that must needs overtake this guilty world are kept back by the divine long-suffering, until God's purpose for this age shall be accomplished. That purpose is, "to take out from among the Gentiles a people for his name," i. e., the Church,—the bride of the heavenly Bridegroom.

The last member of that bride, may, from some remote island of the sea, be called out during this hour in which we are together, and, immediately, the next event in God's program will transpire. It will be the fulfilment of 1 Thessalonians 4:16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ"—but none other of the dead—"shall rise first: then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord."

This descent of the Lord into the air, and the rapture of the saints to meet Him there, begin "the day of Christ."

II. THE DAY OF CHRIST

This is an expression peculiar to the epistles of Paul. Wherever it occurs (or its kindred expressions: "the day," "that day," "the day of the Lord Jesus," etc.), it has to do with the rewarding of the saints. It is the time when the Lord's people are to be honored and is marked by two great events: one is "the judgment seat of Christ" (2 Cor.

5:10) and the other "the marriage supper of the Lamb." The judgment seat of Christ is described in 1 Corinthians 3:8-15. It is the tribunal before which the saints appear, to have their works appraised for reward. Thus, the first act after the rapture will be the distribution of "crowns." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

While "the day of Christ" runs its course in the air, the earth is the scene of judgment. After the Church has been caught up to meet the Lord, the seventieth week of Gabriel's prophecy will begin and the events foretold by Christ in Matthew 24:4-14 will transpire. These verses describe the whole of "man's day," but they have special reference to "the time of the end," when all the evil that has characterized this day will be intensified. At the beginning of this "time of the end," Antichrist (the "man of sin" of 2 Thessalonians 2, "The coming prince" of Daniel 9:26, the "beast" of Revelation 13) will appear and begin his wicked reign. He will ratify a treaty with the Jews of Palestine, securing to them certain rights. A Jewish remnant converted to Christ, will take up the proclamation of the Kingdom of heaven, going to all nations to declare it at hand (Matt. 24:14). This ministry of the remnant will result in the conversion of "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues" (Rev. 7:9). These "come out of the great tribulation" (Rev. 7:14) and are blessed on the earth under the reign of Christ.

Exactly in the middle of Gabriel's seventieth week—that is, three and a half years before the coming of Christ in glory to the earth—Antichrist will break his treaty with the Jews and will set himself up in the temple of God (preparations for the building of which have been making for a long time, demanding universal homage to himself. This is the beginning of the great tribulation, and the sign to the pious Jew to flee from Judæa (Matt. 24:15, 16). The description of this great tribulation is given in Revelation, from the eleventh through the eighteenth chapter. For elect Israel's sake these tribulation days are shortened. They are "the time of Jacob's trouble" (Jer. 30:7) and Jerusalem is the center of the theater of their events, yet they involve the whole world (Rev. 3:10).

At the last hour of the tribulation the armies of the world-powers, under the leadership of "the beast" and "the false prophet" (Rev. 16:13-16), will besiege Jerusalem, and the Jewish remnant. The advance of these armies upon Jerusalem is described in Isaiah 10:28-32, and the siege in Zechariah 12:1-3. The heavens will be full of the signs of the Lord's coming, and it is these, doubtless, which will turn back these hosts to Armageddon (Rev. 16:13-16; Rev. 19:17-19). While the afflicted people are crying out in their anguish (Zech. 12:10;

Hos. 5:15-6:1), heaven will open suddenly, and Christ will appear in His glory, coming as King of kings and Lord of lords. His destruction of the besieging armies will be the fulfilment of the smiting stone of Nebuchadnezzar's vision, and the first event in "the day of the Lord."

III. THE DAY OF THE LORD

This is the Old Testament name for the Kingdom, commonly called "the millennium." Having destroyed the armies of the world-powers Christ will sit upon the throne of His glory and judge the Gentiles (Matt. 25:31-46). The "sheep" are the Gentiles who have received the Jewish messengers (the King's brethren) who have gone to them during the tribulation, and have believed their message, and they are the innumerable company (Rev. 7:9) who "come out of the great tribulation." They are spared for blessing on the earth under the reign of Christ. This judgment establishes the "Kingdom of heaven" in the earth, over which Christ with His bride, the Church, will reign for a thousand years, during which Satan is shut up in the bottomless pit, the Davidic monarchy restored, dispersed Israel regathered, and Christ's power established over all the earth. When the thousand years are finished Satan will be loosed for a little season and will lead a revolt. The nations which he gathers together for battle will be destroyed by fire from heaven and he will be cast into the lake of fire. Then will occur the judgment of the great white throne, whose subjects are the unrighteous dead, raised to determine at this tribunal the degree of their everlasting punishment in the lake of fire. This ushers in "the day of God."

IV. THE DAY OF GOD

This is the eternal state, with new heavens and new earth, when Christ will deliver up the Kingdom to God, the Father, "that God" (the triune God, Father, Son and Holy Spirit) "may be all in all."

THE LORD'S COMING IN RELATION TO ISRAEL

SYMPOSIUM

A. C. Gaebelein

Paul opens the eleventh chapter of the Epistle to the Romans, from which we desire to speak, with these words:

> "I say then, Hath God cast away his people? God forbid."

The people concerning whom this question is asked is Israel. The answer is positive that God has not cast them away. As elsewhere stated in this great chapter, "They are beloved for the father's sake." There is a double reason why this important question is introduced into this epistle, which unfolds so blessedly the salvation of God. First, the Jews who read this epistle are to learn that the Lord, in sending the gospel far hence to the Gentiles, has not forgotten His unfulfilled promises made to them through all His holy prophets. According to this epistle theirs is still the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises. The gifts and calling of God are without repentance (29). But the Gentile also is to know, having received the gospel on account of the Jews' rejection of it, that God hath not cast them away. The statement one meets so often among Gentile Christians, that the Jews as a nation are set aside forever and lost because their fathers rejected Christ, is totally wrong. To enlighten us Gentiles on the future of Israel, His ancient people, this important part of the Epistle to the Romans was written. We find seven answers to this vital question in this chapter, demonstrating the status of the people of Israel in the purposes of God, showing their present condition and their future national conversion and restoration and the time when this will come to pass.

I

> "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew" (vv. 1, 2).

Paul, the writer of this epistle, was an Israelite and refers to himself as an evidence, that the Jewish people are not cast away. It

means more than the fact that he had become a believer on the Lord Jesus Christ, whom he had hated so bitterly and persecuted in wasting the church. The experience of the great apostle of the Gentiles has a deeper meaning. In 1 Timothy 1:16 he speaks of his conversion as a pattern and that in him *first* Jesus Christ might show forth all long-suffering. Again in 1 Corinthians 15:2 he tells us he saw the Lord as one born out of due season, that is, before the time. His conversion is a pattern of the future conversion of his nation. What God did in his case He can and will do for Israel in a future day. Paul, seeing the Lord as an untimely birth, suggests another birth time as well as another birth, the new birth of the remnant of Israel.

The comparison of Saul's conversion with the future conversion of Israel as revealed in the prophetic Word is extremely striking. The delineation is perfect.

1. *Saul of Tarsus in unbelief typifies* the state of Israel as a nation throughout this present age. He was a learned Pharisee, a fierce persecutor, breathing out threatenings and slaughter against the disciples of the Lord, blind and unbelieving. Such is Israel, another unbelieving Saul, and, like him, zealous for God without knowledge.

2. *The opening heavens, the vision and voice of the glorified Jesus,* by which Saul of Tarsus was arrested in his career, are typical of the coming day when the heavens will be opened again and the Lord Jesus Christ will be manifested in power and in glory. At His second visible and glorious coming the remnant of Israel will behold Him and learn by His glorious appearing that Jesus is their Messiah and King (Zech. 12:10-14; Matt. 24:29, 30; Rev. 1:7). The opened heavens, the great light flashing forth, the vision and voice of Jesus, the prostrate Saul there on the road to Damascus, was but a little sample of what God will do for the remnant of His earthly people and of how they will at last know Him and receive Him.

3. *Paul's service to nations and kings foreshadows Israel's coming ministry to the nations of the earth.* All nations are yet to know the glory of the Lord, but world conversion is possible only after Israel is converted. Through Israel all the nations of the earth will at last be blessed.

II

"Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

> Even so then at this present time also there is a remnant according to the election of grace.
> And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

It is historical evidence which is placed before us in these words. The Holy Spirit reaches back into the history of the nation and calls our attention to an important episode. The prophet Elijah lived in a time when almost everything among the professing people of God was being swept away into the apostasy. A great reformation took place; God had answered the call of Elijah on Mount Carmel by fire, and when the fire of the Lord consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench,—when all the people saw, they cried out: "Jehovah is God! Jehovah is God!" The prophets of Baal were slain there and then. The Lord also graciously opened the heavens and there was an abundance of rain. All this has a typical and dispensational meaning, which we cannot follow in detail at this time. The wonderful manifestation of the Lord out of the opened heavens, however, did not turn the people from the path of apostasy.

A short time after, Elijah had to flee for his life and requested to die, for he thought he was the only Jew left. The Lord then told him that there were 7,000 men who had not bowed the knee to the image of Baal. The Lord had a remnant, a faithful remnant, among His people even at the time of their great apostasy. This is the thought and argument here. The *apostasy of Israel is never a complete apostasy.* The Lord has always among them a remnant faithful to Him and the covenants. In this respect the difference between the apostasy of Israel and the predicted apostasy of Gentile Christendom is very marked.

There was such a faithful remnant in the beginning of the age. The beginning of the Church was Jewish altogether. At the close of the present age, after the true Church has been removed from the earth, there will be another Jewish remnant according to the election of grace. This future Jewish remnant will preach the gospel of the Kingdom as a witness unto all nations, before the age closes with the visible and glorious coming of the King (Matt. 24:14).

A fact in this connection must not be overlooked. The Lord has put His hand throughout this Christian dispensation, in every century, upon hundreds and thousands of Jews, and through His grace they have been saved, not a few of them in a most remarkable way. The past century, the nineteenth, has had more witnesses in this respect than any other. Some of the best teachers, expositors of the Scriptures, were converted Hebrews. We mention Adolph Saphir, Dr.

Edersheim, Neander, Cassel, Gottheil and Rabinowitz. Some of them were led out of the deepest darkness with thousands of others whose names are not so universally known. This, too, is an evidence that blindness has happened only in part to Israel.

III

> "What is it then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded, according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them; let their eyes be darkened not to see, and bow down their back alway" (Rom. 11:7-10).

It is here that commentaries have their say about the blindness of Israel and how God has completely given up the Jews. What a strange way some persons have of interpreting the Word of God! Some labor to prove that in the beginning of this chapter Paul means the "spiritual Israel"—the Church—and not the literal Israel, but when the same expositors reach the verses which are before us now, they are quite correct and orthodox in saying it is the *literal* Israel. Such a method of Bible exposition has done great harm in confusing Christian believers, besides being dishonoring to God's Word. When the apostle speaks here of the election he means the believing part of the nation at all times, the remnant past, the remnant future, and all those who believe now in the Lord Jesus Christ. When he speaks of the rest being blinded he means the remainder of the nation, which is unbelieving. As they refused Him who spake, judicial blindness was put upon them. Now this judicial blindness must not be looked upon in the way some have done, who then by inference build upon it such abominable doctrines as universal salvation. They reason: God blinded them and they are not responsible for what they cannot see; God will have mercy upon them all, and all Jews will be saved at last, all who died with this judicial blindness upon them. This is very bad doctrine indeed.

The judicial blindness is certainly not to be understood as that every Jew is born with this blindness upon him. Every generation of Jews, in *refusing* the light which shines for all, in sharing the sin of their fathers in rejecting their Messiah, in continuing in their evil ways of unbelief, is put under the sentence of this judicial blindness. The Jew may see if he so chooses and he may refuse the light. God declared in His Word beforehand what would happen to them in this respect.

Before us are three quotations from the Old Testament Scriptures.

The Hebrews divide the Old Testament into three parts: The Law, the Prophets, and the Writings. The Holy Spirit here quotes from each of these divisions. The passages quoted prove that such a judicial blindness was to come upon them according to God's sovereign dealings. Now the most significant fact is that in none of these passages to which the Holy Spirit calls our attention is the teaching advanced that this blindness is to be *permanent* and *final.* There is no prophecy in the Scriptures which declares that the present blinded condition of Israel is their permanent and final condition.

If you read carefully the Old Testament predictions concerning Israel's judicial blindness, their predicted dispersion among all the nations, their misery and shame, their sufferings and persecutions, you will discover that alongside of these dark sentences are recorded the promises of blessing and glory. The hand which scattered them will gather them. He will bring them home once more. He will wipe away their tears. Their sorrows and shame will end and glory will dwell again in Immanuel's land.

In connection with this we desire to point out what a witness the Jewish race is to the truth of God's holy Word. It is a supernatural fact, which no infidel can explain, that thousands of years ago, the entire history of this remarkable race was divinely foretold. The curse which rests upon them, the condition of their land and the city of Jerusalem, and much else, bear witness that the Bible is the Word of God, that the rejected Jesus is their promised Messiah.

And the Word of God, which has been so literally fulfilled touching the curse, will some blessed day be as literally fulfilled in blessing.

IV

> "I say, then, have they stumbled so that they might fall? God forbid; but by their fall salvation is come to the Gentiles to provoke them to jealousy" (Rom. 11:11).

A great fact is now brought to our notice. God's deep counsels of mercy and wisdom are being put before us. "By their fall salvation came to the Gentiles to provoke them to jealousy." Next to God we owe our salvation to the fact, that the Jewish people fell in refusing that salvation.

We are aware we are stating that which is accepted by all true believers who read and study God's Word. It is not denied that after His own rejected Him, Who is God manifested in the flesh, that He was preached to the Gentiles. By their fall salvation is come to the Gentiles, is generally believed throughout Christendom; but what is not known and little believed is the fact that salvation is come to the Gentiles, by their fall, in order to *provoke them to*

jealousy. In this fact lies the argument that God has not cast away His people; for if He had cast Israel away, why should He wish to provoke them to jealousy? The fact that His aim is to provoke His earthly people to jealousy by having extended salvation to the Gentiles, they receiving blessings in Christ, is sufficient evidence that He is still occupied with His people.

Furthermore, we read in this chapter that the provoking to jealousy is with a view to the salvation of some of them (v. 14). Such is the statement of the apostle himself. How fully it brings out once more, that "God hath not cast away his people." But has the divine purpose been realized? Has there been from the side of the Gentiles, in possession of salvation, a provoking to jealousy for Israel? Have the Jews learned through Christianity that the Gentiles are in possession of the better things, which they and their fathers rejected? Alas! History gives a far different picture, even up to the present time.

Instead of provoking the Jews to jealousy, that some of them might be saved, the Gentiles have hated and bitterly persecuted the Jews, and by their unchristian, yea inhuman, cruel and wicked treatment of the Jews, the Jews instead of being moved to jealousy, have become more hardened and their afflictions have been increased. The sin against Israel is the sin of the Gentiles, it will be the sin for which they will be judged by Him, who is not only King of kings, but also the King of the Jews (Matt. 25:31; Joel 3:1-3).

The writer has spoken the Word sometimes to hundreds of Jews. More than once he was interrupted to answer questions put to him concerning the Messiahship of Jesus of Nazareth. He never had any difficulty in answering Jewish arguments against our Lord. But he had to hang his head in shame when some intelligent Hebrew spoke of the awful persecutions his people passed through in the past, and when he pointed out the barbaric treatment they receive in Russia, Austria and other so-called "Christian" countries. Once an aged Jew declared, "The Messiah whose followers can do such things and hate us cannot be our Messiah."

And yet it is not universally thus. In these last days many Christian believers have a loving and prayerful interest in Israel and realize the debt they owe to the Jew. More prayer is made, we believe, for Israel and for the peace of Jerusalem, than has been made since the days of the apostles. And there is no doubt that "some of them" are being saved.

However, the fact and argument are apparent that the Lord who desires to move Israel with jealousy has not cast them away.

V

We have reached now a climax. A great fact is made known in the verses, that follow:

> "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office;
> If by any means I may provoke to emulation them which are my flesh, and might save some of them.
> For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:12-15).

Their fall, their rejection for a time, their stumbling at the stumbling block, resulted in great blessing for the world. But now the fact is revealed that still greater blessings are in store for the world, when *Israel's fulness* comes, which means, when they come into possession of all that a covenant-keeping God has promised unto them. They are going to be received; this is the plain statement. And the receiving of them will be "life from the dead." What does this mean—"life from the dead"? Some have applied it to a physical resurrection. They claim that all the unbelieving Jews will be raised up and have another chance.

Physical resurrection is not at all in view here. Nor is it in many passages in the Old Testament, where physical resurrection is used simply as a type of a great change. It is so in the New Testament. Of the prodigal it is said, "for this my son was dead, and is come to life." These literalists could not claim that he was physically dead. The vision of the valley full of dry bones is generally used by these men who teach a restitution by resurrection. But the vision is given to describe vividly the national resurrection of Israel and not a physical one. The dry bones are the whole house of Israel (Ezek. 37:12); but are these dry bones literally dry bones or are they used to typify Israel's death spiritually and nationally? If they are literally dry bones how could they say: "Our bones are dried and our hope is lost; we are cut off for our parts"? Surely, literal dry bones have no mouth to speak. If we read that they are in graves and the Lord will open their graves, it means that He is bringing His people back from their graves among the nations, where they are buried nationally. Numerous other passages could be cited in which physical resurrection is used to typify the spiritual and national revival of Israel.

"Life from the dead" does not mean a literal resurrection. It has a double meaning. First, it means when their reception comes it will

be for them, spiritually and nationally, *life;* they will live spiritually and as a nation.

In the second place, the term means that the result of Israel's reception, coming into the place of blessing, will be for the world at large "life from the dead." This is identical with the term, which the Lord uses in Matthew 19:28, *"the regeneration";* it will be a great change which takes place, in resurrection power.

There is one book which illustrates very blessedly the passage before us. It is the book so much belittled and ridiculed in our day, the book of Jonah.

Our Lord said to the Pharisees who demanded a sign from Him, that no sign would be given them but the sign of the prophet Jonas (Matt. 12:38). He then spoke of His coming resurrection foreshadowed by Jonah's experience. No doubt the proud and learned Pharisees turned away from Him; and with a smile the rationalistic Sadducee may have said, "What nonsense! Jonah never lived, it is all a myth, there is no resurrection." Oh, the adulterous generation! Modern Phariseeism and Sadduceeism, rationalistic higher critics, etc., are likewise an adulterous generation. They tell us what a beautiful book the book of Jonah is, what sublime lessons it teaches. But did Jonah ever live? Of course not, they say—he never lived, his life is a myth—how could a fish swallow a man? etc. Awful consequences! The Lord Jesus used the deliverance of Jonah as a type of His blessed resurrection, the foundation of our holy faith. If He did not know that Jonah lived, if He used a myth to typify His resurrection—well, then, His resurrection may not have been a real one, and how could He be the Son of God?

The book of Jonah, in the middle of the Bible, may be called the heart of the Bible. With it stands and falls the whole scheme of the gospel.

Jonah's life is in different respects typical of Christ, but it has still another meaning which makes known the divine wisdom and inspiration. The life of nearly every servant of God in the Old Testament has a twofold typical application—first to Christ, the Messiah, and then to Israel, the chosen people of God. (Follow out this thought and apply it to Joseph, David, Daniel, the prophets, etc.) Jonah is a type of Israel. The whole history of the seed of Abraham, past, present, and future, is contained in a nutshell in that book.

1. Jonah's call. He is sent by Jehovah to preach to Nineveh. He knows God while Nineveh is in darkness. So God prepared Himself Israel a nation to show forth His praises. Salvation is of the Jews. Through them He desires to make known His loving-kindness and His redemption. In the seed of Abraham all the nations of the earth

are to receive blessings. These are God's gifts and calling. They are without repentance (Rom. 11:29).

2. Jonah is disobedient. He turns his back upon God and flees from His face. He goes on board of a merchantman. He goes in the opposite direction. So Israel became an apostate people, and the Jew turns merchant. He forsook God and lightly esteemed the rock of his salvation. Like Jonah, disobedient to the heavenly vision, instead of being a blessing he becomes a curse among the nations.

3. Trouble soon comes upon Jonah, the disobedient servant of God. The storm of disaster tosses his ship upon the wild waves of the angry sea. Everything is against him because he rebelled against God. Thus with the Jews. Misfortune after misfortune, storm after storm has broken over them since they rejected God and their King Messiah. They are tossed about by the nations. The sea always represents nations in the Word.

4. Jonah does not deny his God and his nationality. He said, "I am a Hebrew and I fear the Lord, the God of heaven, which has made the sea and the dry land." So the Jew in his apostasy still professes to be a believer in God, fears His name and does not deny that he is a Jew.

5. Jonah is cast overboard. He is given up to the angry waves. He is seen struggling in the waves. All is typical of the Jew being cast away, though not forever.

6. The men in Jonah's ship when they saw that as soon as Jonah was in the water the waters calmed down, these men, who were all heathen, feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows. What a wonderful illustration of the very statement in this epistle: "By their fall salvation has come to the Gentiles." The Gentiles received salvation when the Jew was set aside nationally.

7. Jonah is preserved miraculously in the belly of a sea monster. (There is nothing in the Hebrew to show that it was a whale.) He is to have his abode there for three days and three nights. He does not lose his life and existence, but he is put into a grave and is preserved there miraculously. The Jew is likewise in his grave among the nations, nationally dead, but still God keeps the Jew as He did Jonah. The Jew is God's standing miracle. No infidel can explain away the Jew and his miraculous existence.

8. Jonah was not digested by the fish. He remained there undigested. The nations have not digested the Jews. This people shall dwell alone and not be reckoned among the nations. The Jew is still a Jew. Assimilation has failed.

9. Jonah at the end of the appointed time commenced to repent in his grave. He cried to God. He wished himself back at His holy temple, and he finished his prayer with the believing shout, "Salvation

is of the Lord." The Jews also will repent. There are unmistakable signs of a changed attitude of the Jew. Still, before that great national repentance comes, there will be likewise first a great tribulation. Like Jonah many are to-day desiring His holy temple, and they are getting ready to return to the land. At last they will acknowledge that salvation is of the Lord, and welcome their King with the shout, "Blessed is he that cometh in the name of the Lord."

10. God made the fish vomit out Jonah. He that scattered Israel will gather them again. They will be brought back to the land and restored. They will build the waste places, the desolations of many generations. The Word of God has hundreds of promises which belong to literal Israel and speak of a literal restoration. If we do not believe that, we might as well close the Bible and become higher critics, unbelievers, etc.

11. Jonah is sent the second time, and he follows the command. So Israel is yet to fulfil its grandest mission. Their King, our coming Lord, will commission them again and send them forth to proclaim His salvation. Israel will then follow obediently.

12. The whole city of Nineveh repented after hearing the *apostate*, the *punished*, and the *restored* Jew preach. A whole city was swept by a revival. The masses were saved. Now is the time for the salvation of individuals. There is no such thing at this present time as saving the masses or converting the world. The masses will be saved and the world converted through the preaching of the Jews.

This then illustrates, at least in part and in a faint way, what their reception is and means,—"Life from the dead."

VI

The parable of the Olive Tree follows (vv. 16-24). The good olive tree is Israel, in covenant relation with God. All God's covenants, like the olive tree, are evergreen. The wild olive tree represents the Gentiles. The unbelieving branches were broken off and the branches of the wild olive grafted in upon the root of the good olive tree. Gentiles are represented by it, all who are privileged to hear and come under the influence of that which belonged to Israel. When the natural branches were broken off, God put the Gentiles upon the ground of responsibility, where Israel as a nation stood, and then gives the Gentiles a chance to partake of the root and fatness of the olive tree. The natural branches are Israel and the branches graffed in contrary to nature are the Gentiles. The wild olive tree represents the same "kingdom of heaven" as seen in its mystery form in the Gospel of Matthew in the seven parables (chapter 13). As we hold this clearly in our mind, the meaning of all that is before us becomes plain.

The wild olive tree, or as we may say just as well, Christendom, is now solemnly addressed and warned in this parable. It is still, "I speak to you, Gentiles."

First, there is the warning, "Boast not against the branches." Then an answer is heard from the side of the wild olive tree. "Thou wilt say then, The branches have been broken out in order that I might be graffed in." To which the Holy Spirit answers: "Right! They have been broken off through unbelief, and thou standest through faith. Be not highminded, but fear, if God has not spared the natural branches, lest it might be, He spare not thee."

This is a most striking and solemn warning as well as a prophecy. We remember once more, that the epistle was sent to *Rome* and that from Rome proceeded later all the corruption, that leaven which has leavened the whole lump. If the warning here had been heeded, Christendom, with its evil doctrines and practices, its highmindedness, unbelief, apostasy and corruption would have been an impossibility. But the very thing against which the Holy Spirit warns has come to pass. The Gentiles, having partaken of the covenant blessings of Israel, declare with a boasting spirit, "The branches were broken off that I might be graffed in," and boast against the branches. Instead of believing God's revealed purposes concerning the Jews, the Gentiles and the Church of God, Christendom ignores them, and in a spirit of highmindedness and unbelief, boasts of being an earthly and permanent institution, called to convert and civilize the world. Here is the root of all the confusion in Roman, Greek and Protestant Christendom, with its numerous divisions. Christendom having forgotten, or misunderstanding, God's purposes concerning Israel, has become a boasting, worldly organization, calling itself "Israel" and laying claim to promises which are Israel's in the age to come. Then the Gentiles have turned against the Jews; having no faith that they are "still beloved for the father's sake," and that God "hath not cast away his people." They have persecuted them and will do so to the end of this age.

This boasting of the wild olive tree is seen in its completeness in the last part of the third chapter of Revelation. There we have the last phase, and the saddest one of professing Christendom, Laodicea. It is boasting in riches, increase of goods. Laodicea boasts of increase in institutions, millions to extend educational work and philanthropic schemes to convert the world, but it is the usurpation of Israel's place and calling.

The warning is, of course, unheeded. God did not spare the natural branches, He will not spare the branches which were graffed in. And stronger still, He says: "Behold, then, the goodness and severity of God; upon them who have fallen, severity; upon thee, goodness of

God, if thou shalt abide in goodness, otherwise thou shalt also be cut off." How solemn these words are! Did Gentile Christendom abide in the goodness of God? Far from it! It has dishonored Him and His Word and has made, and is, a greater failure than the Jews. The unbelief manifested in Christendom, especially in our day, is indeed greater than the unbelief of Israel ever was.

"Thou also shalt be cut off." This is the sentence which will be executed upon the wild olive tree. It corresponds to the word to Laodicea: "So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." And this judgment is not far away. The apostasy is developing rapidly. God will not permit forever His holy Word to be trampled upon by Gentiles nor will He stand the ever increasing rejection of the Son of His love, the denial of His deity and Lordship. "Thou also shalt be cut off!" How soon this may come to pass! The true Church, composed of all believers, will be taken into glory, and then there remains that which boasts and is highminded, and upon this professing Christendom the judgment will fall at last.

But this is not all. We reach the climax in this wonderful parable. "And they, too, if they abide not in unbelief, shall be graffed in; for God is able *again* to graff them in. For if thou hast been cut out of the olive tree, wild by nature, and contrary to nature, hast been graffed into the good olive tree, how much more shall they, which are the natural branches, be graffed into their own olive tree."

From this we learn two facts. First, God will graff these broken off branches in again; He will put them back upon their own olive tree. And this fact brings us back to the question, "Hath God cast away His people?" Surely He has not. The olive tree, the covenant promises to Israel, is as green as the olive tree; all that happened is that branches, on account of unbelief, were broken off. The hand which broke them off, and which took the wild olive tree and gave the wild olive tree, the Gentiles, a chance, that hand will take these branches and put them back. Here again it is "life from the dead," that which was cut off is put back; it means the restoration of Israel.

The second fact is a still more important one. It gives us the order in which these events will come to pass. First, the wild olive tree, graffed in, fails, then the wild olive tree branches are cut off. In the third place, broken off branches, Israel, will be put back upon their own good olive tree. Today we witness the apostasy of Gentile Christendom. The next event will be the removal from earth of the true Church (1 Thess. 4:16-18); and upon that follows the cutting off of that which is only an empty profession, judgment upon apostate Christendom, and this is followed by God receiving Israel back. This is the teaching of the parable, Israel shall be received back. That the broken

off branches do not mean individuals is clear. How strange that men should teach, that they mean individuals which were cut off, and that all unbelieving Jews, of all generations which ever existed, will be raised from their graves and brought back to the land to enjoy there all blessings promised to the faithful and believing remnant.

The next and last demonstration that God hath not cast away His people will lead us further in the order of events, when and how all Israel is to be saved.

VII

We read then the final answer to the question "Hath God cast away his people?"

> "For I do not wish you to be ignorant, brethren, of this mystery, that ye be not wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the nations has come; and so all Israel shall be saved. According as it is written, The Deliverer shall come out of Sion; he shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall take away their sins" (Rom. 11:25-27).

The great apostle now makes known a mystery, not to Gentiles, but to the "brethren."

What then is the mystery here, which is made known about Israel? It is twofold. First, Israel's blindness is only in part; then, Israel's blindness has a limit, it will last up to a certain time. So God hath not cast away His people; a time is coming when the partial blindness of Israel will cease.

That blindness in part has happened to Israel we have seen in the parable of the olive tree, where we learned that some of the branches were broken off. But when that blindness is to be removed, we have not yet discovered in our chapter. Here is something altogether new. In the Old Testament Scriptures we read much about Israel's judicial blindness, the judgments to fall upon them as a nation, and their future exaltation and blessing. But nowhere do we find definite information *when* the great event of Israel's reception will take place.

When our Lord, before His ascension, was asked by His disciples, "Lord, wilt thou at this time restore again the kingdom of Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1:6, 7). Here in Roman 11:25 we have the secret made known and the time is given, when Israel's blindness will cease. "*Until* the fulness of the Gentiles be come in." The fulness of the nations is to come in first. This is the great work which has first to be accomplished; the next great

event will be that, as soon as this fulness of the Gentiles has been brought in, Israel's hour of salvation and blessing will come.

The next important question is, What does this term "fulness of the Gentiles" mean? It certainly does not mean what that unscholarly paraphrase of the New Testament, known and circulated under the name of "The Twentieth Century New Testament," has made of it. That translation says: "That callousness has to some extent come upon Israel, and will continue until *all the rest of the world* has been gathered in." These translators tell us that the Greek word (pleroma) means "all the rest of the world." What liberty these "eminent scholars" have taken with the Word of God! *Pleroma* does not mean "all the rest of the world," but its true meaning is, "the full number," or, translated with one word, "fulness." The full number of the Gentiles, or fulness of the Gentiles has to be brought in.

This term must likewise be distinguished from "the times of the Gentiles," which are to be fulfilled. Thus we read (Luke 21:24), "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Here, too, is an "until," that little word of hope and cheer for poor Israel. But the two terms, "times of the Gentiles" and "fulness of the Gentiles" are not identical. It is well that we see the difference at this time. The times of the Gentiles will end suddenly. The times of the Gentiles began with Nebuchadnezzar, whose dream, divinely interpreted by Daniel (Dan. 2) is a prophecy about the Gentiles, and in that dream we read how the times of the Gentiles will end. The stone smites the great image at its feet, the ten toes, the *future* ten kingdom division of the Roman empire. The stone which pulverizes the image, is the second, visible and glorious coming of the Lord Jesus Christ. Then Jerusalem will be delivered and will no more be trodden down by the Gentiles, but will become the city of a great king.

Now, the fulness of the Gentiles is something altogether different. This is an event, which occurs *before* the times of the Gentiles are fulfilled. After the fulness of the Gentiles has been brought in the times of the Gentiles will still go on till the sudden end, the great catastrophe, as seen from Daniel's prophecy.

The fulness of the Gentiles means a certain number, a number known to God alone, called out from the nations to constitute the Church; in other words, the fulness of the Gentiles is the completion of the true Church. As soon as the Church is complete as to numbers, this fulness will be brought in, that is, into His own presence. A day is coming—and how soon it may be!—when the Church is complete; the last member has been added to the body and then that fulness is brought in. In Ephesians 1:23, the Church is called His body, the fulness (pleroma) of Him. An apostate "church" will be left behind

amidst the so-called "Christian nations" and the Gentile age will end in its foretold tribulation and wrath.

As soon, then, as the fulness of the Gentiles is brought in, the Church, the body of the Lord Jesus Christ, complete, a change takes place with Israel. God begins to deal again with them in mercy and on a national basis. Thus we see in the book of Revelation after the removal of the Church, that a remnant of Israel, 12,000 of each tribe is called and sealed (Rev. 7). This is a believing remnant and the blindness is no longer upon them. And then, after the rapid fulfilment of the great prophecies concerning the time of the end, Israel prominently in the foreground, the blessed and glorious moment comes at last, when all Israel is saved. And so all Israel shall be saved. The "so," the manner in which they are to be saved, is given in the verse which follows: "According as it is written, The Deliverer shall come out of Sion; he shall turn away ungodliness from Jacob."

The "all Israel" to be saved, is the Israel living in that blessed coming day, when He comes the second time.

And now the manner of their salvation. "According as it is written, The Deliverer shall come out of Sion; he shall turn away ungodliness from Jacob." This is the return of the Lord as Deliverer of His earthly people. He comes again to Sion and then out of Sion He shines forth in His mighty power as Deliverer. This is a most precious portion we have reached. The fact given here, that the second coming of Christ in His majesty, for the salvation, deliverance and restoration of His people, Israël, living in that day, is revealed throughout the Old Testament. It would be impossible to touch upon all the passages which teach it, and types which foreshadow this great event.

Of the latter we mention the story of Joseph. There we see the man in power and glory, the man before whom the knee had to be bowed, the revealer of secrets. And when his brethren came the second time, he made himself known to them. There he stood attired in his royal robe with royal authority. Before him eleven trembling men, hungry, in rags and terror stricken. And now he begins in the tenderness of his heart to weep and says: "Come near to me. . . . . I am Joseph your brother, whom ye sold into Egypt. . . . . then he kissed all his brethren and wept upon them." Blessed type of what it will be when He comes the second time and will "forgive them their sins and remember them no more."

Or we think of Moses. When he came the first time to his brethren to deliver them they rejected him and the second time, forty years after, when the tribulation had risen to its greatest height, they received him and he led them forth. And in the New Testament we have a type in unbelieving Thomas. When the Lord had appeared the first time after His resurrection to the shut-in disciples, and

Thomas was not there, he declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). Seven days pass by. Poor Thomas, how unhappy, in doubt and uncertainty, he must have been! And after eight days again His disciples were within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." And what will He do, He who searches the hearts? Will He now condemn Thomas for his unbelief? Will He upbraid him for being so slow of heart? Not a word of it. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." And Thomas answered Him: "My Lord and my God."

Surely, thus it will be again when they who knew Him not will behold Him, the pierced One. There are thousands of orthodox Jews living today who firmly believe in the coming of Messiah, thousands in whom a changed attitude towards the person of the Lord Jesus Christ is noticeable. Was He perhaps the Messiah or was He not the promised One? The question will be answered for them in that day. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth (land) mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30). "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the tribes of the land shall wail because of him. Even so. Amen" (Rev. 1:7). "And they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for his first-born" (Zech. 12:10, 11). What a day that will be! Tribulation has reached its height. There seems to be no escape. All at once there comes an ominous lull. The sun is gradually darkening and the moon dulls, while stars fall and the heavens and the earth are shaken. But what means that shining cloud up yonder? In the midst of the awe inspiring, fearful phenomena of nature, a cloud full of fire and glory! The remnant has been praying for divine interference, for a manifestation from above. "Oh, that thou wouldest rend the heavens, that thou wouldest come down" (Isa. 64:1). They know at once from their own Scripture that that cloud is the Shekinah, the garment of Jehovah. Their whole past history comes up before them: "Did not Jehovah dwell of old with our fathers and lead them? Did He not scatter our

enemies? Surely this is Jehovah Who shines forth!" And so we hear them crying out in that dark, dark night: "Lo, this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). But the cloud comes near, flashes of glory light up the heavens (Hab. 3:3); the mighty light, stronger than the midday sun, like that light which fell upon Saul of Tarsus, the Pharisee of the Pharisees, illumines everything. And again they glance upward and behold sitting upon the cloud is one like the Son of man (Dan. 7:13). Again they look upon that wonderful, wonderful scene, and they see that Son of man is *pierced.* And as it flashed upon the brethren of Joseph that the man in the royal robe was their brother, whom they had sold, thus it will flash upon Israel, it is Jehovah-Jesus, Whom they had rejected, their Messiah-King, Who comes in power and great glory. Then they will say: "We hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:3-5). "And his feet shall stand in that day upon the mount of Olives" (Zech. 14:4). He has come again in like manner as He went away. And then He will turn away ungodliness from Jacob and take away their sins. The iniquity of the land and the people is removed in *one* day (Zech. 3:9).

May that day be hastened. May we pray earnestly, "Even so, come, Lord Jesus"; may He come soon to take us unto Himself, and then it will be only a little while and these glorious scenes will be enacted upon this earth, Jerusalem will be delivered and become a praise in the earth, and the scattered nation will be gathered by the great Shepherd of Israel, the Lord Jesus Christ.

The Rev. Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Ill., and President of the Chicago Hebrew Mission

In Luke 21:24 we find the expression, "the times of the Gentiles." I do not remember that we have in the Bible the phrase, The Times of the Jews, but there are other words which express the same thought and I shall do no violence to the teaching of the Word if I speak of The Times of Israel, The Times of the Gentiles, and The Times of our Lord upon the earth. These three phrases express that which is in my mind and which I desire, as God shall help, to impress, not alone upon your minds, but even more upon your hearts.

The Times of Israel

The Times of Israel began with the father of Israel, and from Abraham to the cross of Calvary we have this period in the history of the world. Its study is a continual lesson in the failures of men and the faithfulness of God. From Abraham to Moses we have substantially five hundred years; from Moses to David another five hundred years; from David to the carrying away into Babylon another five hundred; from the carrying away into Babylon to the cross five hundred more. These suggested groups are not accurately counted, but given in round numbers.

In the ninth chapter of Daniel we have teaching concerning the last period in The Times of Israel. By the Holy Spirit he says: "Seventy weeks," that is, four hundred and ninety years, "are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." This is what might be called a bird's-eye view of the last period of The Times of Israel. Four hundred and ninety years for Israel and Jerusalem to finish transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy and to anoint the most holy.

In the following verses this period of four hundred and ninety years is strangely broken up. "Seven weeks," that is, forty-nine years, are one division, and "three-score and two weeks," that is, four hundred and thirty-four years, are another division. With this period Messiah is said to be cut off and "the people of the prince that shall come shall destroy the city."

Who is the prince that is to come? Beyond doubt the Antichrist. And who are the people of that prince? The people of the Roman Empire, for out of the fragments of the Roman Empire Antichrist is to rise. He does not say "the prince shall destroy the people," but "the people of the prince." When the armies of Titus Vespasian swarmed through the breaches in the wall and committed the Holy City to flames this word was fulfilled. "He shall confirm." Who shall confirm? The prince shall confirm the covenant with many during the last week of the seventy which are mentioned in verse twenty-four, that is, during the last seven years of the four hundred and ninety years. In this period which he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate.

The Times of the Gentiles

Between the day when Messiah was cut off and had nothing but an empty grave and a handful of frightened followers, and the day when the Church is caught away from earth to be forever with the Lord, are The Times of the Gentiles: we may note, in passing, that many Bible students understand that they began with Nebuchadnezzar. The Times of Israel began with Abraham and ended with the murder of Jesus Christ. The Times of the Gentiles began with Pentecost and end in the apostasy. This is not comforting to those who worship money, but it is helpful to those who worship God to know that, from the beginning, through the failure of both Jews and Gentiles, He has never wavered from His purpose to save those who believe in and obey Jesus Christ.

We of this age are believed by many Bible students,—I think I might truthfully say by most students of the Bible,—to be living in the day of Laodicea. The fiery zeal which sent men and women and little children to martyrdom for the truth's sake is not easy to find in our time. The perils of indifference seem to have fallen in large measure upon the Church of Jesus Christ. Yet this carelessness, this neglect of the Bible, this profanation of the holy day, this sight of Christian churches so largely destitute of spiritual power, is associated with the self-righteousness and self-conceit which always characterize professed Christians who are in a back-slidden state; neither hot nor cold, luke-warm, spewed out of the mouth of God. Laodicea boasts of her righteousness, her buildings, her numbers, her organizations and movements, and does not know that she is poor and miserable and blind and ignorant. This is the time in which we live, the time of Laodicea.

Occasion of Hope and Not of Despair

In Luke, the twenty-first chapter, the Holy Spirit says to us that there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth. And after speaking of these days of war and rumors of war, of great earthquakes and famines and pestilences and fearful sights He says to us: "When these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh." This is one of those proofs of the divine character of Scripture which are not so seriously attended to as they should be, for when men are writing of times of distress, confusion, turmoil and bloodshed they do not follow such an exhibition of terrors with the expression: "Lift up your heads and rejoice, for the time of your redemption draws near."

Wise men do not undertake to fix the day and hour which Jesus Christ beforehand told them they could not know, but wise men do search the Scriptures and there are many tokens apart from this one which I have mentioned which help us to believe that the day of our redemption is at hand, that at such a time as men do not think the Lord will come. When He comes, so far as the Church is concerned the Word is very clear. We shall be caught away. So shall we ever be with the Lord.

But these words with which the bride of Christ is commanded to comfort herself are associated with the time of Israel's trouble, "the great tribulation," the last week in The Times of Israel. The sixty-nine weeks of Israel's time are ended. The one week which remains will come when The Times of the Gentiles are fulfilled. Therefore we should be ready, for at such an hour as we think not our Lord will come.

Antichrists and the Antichrist

John, through the Holy Spirit, clearly distinguishes between antichrists and the Antichrist. He says that even in his day there were many and he gives us the tokens by which they may be known. The Word itself seems to declare its meaning with sufficient clearness. The Antichrist is one who opposes Christ. He may oppose Him by raillery and superstition, or he may oppose Him by blasphemy. Both of these forms of Antichrist are come in our day. Take the lodges of our land and of the world, professing to teach morals and to show the way of salvation, and at the same time rejecting Jesus Christ in whom alone salvation is possible. Note the false Christs who have risen in so many places declaring themselves to be some great ones,—people like Joseph Smith; like John Alexander Dowie; like Mary G. B. Eddy; like Mr. Russell, whose movement has had three distinct names, The Watch Tower, Millennial Dawn and The International Bible Students Association, the name changing while the thing remains the same: each of these systems is characterized by the utterance of many truths associated with deadly, harmful error. Is it to be expected that these many antichristian systems will go forward in their present disjunction, rivalry and confusion or that they will be at last united under one head? Whatever men may think, the teaching of Scripture is clear that the latter event is what is to take place. As John said, Antichrist is to come and even now there are many antichrists; that is, many antichrists are ultimately to be consolidated under the lead of one powerful demonic spirit, who will not hesitate to attempt to overthrow Jesus Christ and His hosts. No Christian doubts, of course, what the end of this struggle must be. Our Lord comes forth upon the white horse, His eyes like flaming fire, on His head the many crowns, with a name written that no one but He can

know, clothed in a white vesture, His name called The Word of God, and the armies of heaven following Him upon white horses, clothed in white linen, white and clean. Thus He goes forth to the great conflict in which the beast and the false prophet and those who follow them are defeated and cast into the lake of fire burning with brimstone.

The Seventieth Week

The events of the seventieth week are described in detail from the sixth through the nineteenth chapter of the book of Revelation. When this week is completed there will be for the Jews a close of transgression, an end of sin, reconciliation for iniquity, bringing in of everlasting righteousness, the end of vision and prophecy and the anointing of the most holy. Then they will look upon Him whom they have pierced, and there will be a reinstatement of Israel in the place of prominence which was appointed in the covenant with Abraham. And when The Times of Israel are ended and The Times of the Gentiles fulfilled, when the Church has been caught away, when Israel has become the great missionary nation of the world, what then will come?

Then will come our Lord from heaven, for the destruction of His enemies, for the establishing of His earthly Kingdom, for the crowning of His saints who shall reign with Him upon the earth, the thousand years of peace, the thousand years of righteousness, the thousand years during which there will not be a beast government, nor a false prophet, nor a tempting dragon, at liberty in the whole earth. According to their faithfulness His saints will reign with Him: one over ten cities, one over five cities, and another over one. Cities will be multiplied as never before, for wars will have ended; the young manhood of the world will give itself to productive industries; the successors of the millions of young men now in armed camps will be dwelling in happy homes, surrounded by wives and children; cities will be springing up like flowers in the field; the administration will be in the hands of Jesus Who will sit upon the throne of His father David, and all the saints will be not only made partakers of His righteousness but also partakers of His power.

It is not strange that Satan sought to hide this total ruin which comes upon his plans, his kingdom, and himself from the eyes of men, nor is it strange that he has sought to seal from the people of God this glorious future which is appointed to them. But though eye has not seen, nor ear heard, nor hath entered into the heart of man the things which God has provided for those who love Him, God has revealed them to us. It would seem to be a shame and a folly and a danger to be ignorant of these things since God has taken the trouble to reveal them to us.

The New Jerusalem

We shall always be enveloped in mysteries. Our own natures are mysterious. The nature of God is a mystery. The providence of God is mysterious. The creation of God is full of things hidden from our view. We shall never perfectly understand God. We may apprehend but we cannot comprehend. When The Times of Israel are ended, when the seventy weeks are concluded, when The Times of the Gentiles are fulfilled, when The Times of Jesus upon the throne of His father David are ended, then will come a loosing of Satan for a little time, and the destruction of him and his followers in the lake of fire, and the New Jerusalem coming down from God out of Heaven.

Dearly beloved, since you look for such things, what manner of people ought you to be?

ISAAC AND REBEKAH

THE REV. GEORGE E. GUILLE

FOUR brides are mentioned in the book of Genesis: each was obtained through suffering, and each is a figure of another bride, —the Church, for which our Lord "gave himself."

ADAM AND EVE

It requires no special anointing of the eyes to see in Adam and Eve the type of Christ and the Church. The "deep sleep" which the Lord God caused to fall upon Adam shadows forth that deeper sleep of death which He caused to fall upon His Son, when a Roman soldier "with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record." Out of these has the Church been made: the blood, her redemption; the water, her cleansing. Out of the side of the man came the rib from which the woman was "builded," of whom he said: "This is now bone of my bone and flesh of my flesh." And of the Church it is written, "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30). Out of his side, to be his equal; under his arm, to be protected; near his heart, to be beloved, was the bride of this first man, as that of the Second Man, taken. And there, on that seventh day, you see them resting with God and in dominion over His creation,—"a shadow," the apostle declares (Col. 2:17) "of things to come," when "the last Adam," with His bride, shall, in that coming Sabbath day of millennial glory, "have dominion from sea to sea, and from the river unto the ends of the earth."

JACOB AND RACHEL

Jacob and his bride present another phase of the relationship. Rachel was given to Jacob when he entered Laban's house, but he did not actually possess her until after seven years' service (a complete cycle of time).

So "Christ loved the church, and gave himself for it," but does not yet possess His bride. He serves for her, until the time appointed of the Father for the marriage; "that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself" (Eph. 5:25-27).

JOSEPH AND ASENATH

Joseph and his bride present still another phase. Best loved of his father, he was sent by him to his brethren with a loving

message. They despised him and turned him over to the Gentiles, who sold him into Egypt. There, by way of the prison, where two malefactors were with him (one of whom was lost and the other saved) he comes, in the third year, to stand before the king, and receives a Gentile bride. A famine in every land forces his brethren into Egypt, where they find their rejected brother, with his bride, on the throne. They are reconciled to him. They get the best of the land and Joseph reigns over them.

So did Christ, the Father's well-beloved, come "unto his own [His own people, Israel], and his own received him not." They turned Him over to the Romans and the Romans nailed Him to a cross between two thieves, one of whom was saved and the other lost. In the third day He came forth, and ascended up on high. Upon His ascension, the Holy Spirit came down into the scene of His rejection "to take out from among the Gentiles a people for his name" (Acts 15:14), i. e., a Gentile bride for the rejected Son. When the bride is completed He will receive her to Himself, and then His brethren, through terrible affliction, will be brought to own Him. He, with His bride, whom He calls to share His glory, will reign over them, restored to their land as the head of the nations and the channel of blessing to all the world.

Now, this bride for the rejected Joseph speaks of God's purpose for this present age, of which we have the program in Acts 15:14. "God did visit the Gentiles to take out from among them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return."

ISAAC AND REBEKAH

The calling out of this Gentile bride to share the position and the glory of Christ is pictured in this twenty-fourth chapter of Genesis, which tells the story of Isaac and Rebekah.

In the twenty-second chapter is recorded, in a figure, the death and resurrection of the son, Isaac. He did not actually die: in intent and purpose, he did, and it is written in Hebrews 11:19, "Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."

In the twenty-third chapter is recorded the death and burial (in a stranger's tomb) of Sarah, Isaac's mother, who represents Israel. The relationship of the flesh is set aside to make way for the calling of the bride in chapter 24. First, the death and resurrection of the Son; then, the setting aside of Israel; then, the choice of the bride.

During the period immediately following the death and resurrection of Christ,—the period covered by the first seven chapters of Acts—the gospel was never given to a Gentile, but to Jews only. Stephen's

address was the last offer of the Kingdom to Israel. Instead of accepting his offer they stoned him to death, and he became the messenger of the Lord's parable, whom the citizens sent to the nobleman to say, "We will not have this man to reign over us." Israel is set aside. The disciples scatter out of Jerusalem, and we hear no more of it as a center of gathering. The ninth chapter records the conversion of Saul of Tarsus; and the gospel begins to go out to the Gentiles. The Gentile bride is chosen, upon the setting aside of the nation of Israel.

The last that is seen of Isaac is in the twenty-second chapter,—upon the altar. When he appears again in the history, it is to meet his bride in the field at eventide.

The last that was seen of Christ was on the cross. Just before the crucifixion, He said: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Not an unbelieving eye beheld Him from the time that He was taken down from the cross, and none shall see Him, until He comes a second time with His bride, when "every eye shall see him."

Three persons are prominent in this twenty-fourth chapter of Genesis: a father, his son and their servant. The father and son are hidden in the father's house in Canaan, while the servant journeys after the bride.

Canaan is the well-known picture of heaven, whither Christ has gone to prepare for the coming of His bride, for whom the Father has sent the Holy Spirit into the scene of His Son's rejection. The length of our chapter (67 verses) shows how much God's heart is occupied with the story, how he is absorbed in the work of His spirit: wooing and winning souls to Himself.

The choosing of a bride for Isaac was the result of an oath between Abraham and his servant.

> "The servant put his hand under the thigh of his master and sware to him concerning that matter" (v. 9).

Of that oath Rebekah knew nothing until she was told afterwards.

But the Spirit of God does not win unwilling souls,—only "whosoever will," for "if the woman will not be willing to follow thee, then thou shalt be clear from this my oath" (v. 8).

The Finding of the Bride

> "And the servant took ten camels of the camels of his master and departed, for all the goods of his master were in his hand. And he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water" (vv. 10, 11).

With tokens of the wealth of the Father's house, all of which is in His hands, the Holy Spirit has come down to earth to woo and win a bride for the Lord Jesus.

He meets her at the "well of water," the place of blessing, the well-known figure of the ministry of the Spirit through the Word. And here, where the Spirit of God speaks of Christ and woos men to Him, it is written, "The damsel was very fair to look upon." She must have been beautiful! But let it be remembered that she is the figure of another bride, to whom the Lord Jesus is represented in the song of Solomon as saying, "Behold, thou art all fair, my love, there is no spot in thee." Only grace and love could take such account of us, but grace and love abound in that infinite heart, and thus He does regard us, for He has not only redeemed us but has made us worthy for Himself and adorned us with all His precious graces.

Divine Guidance

And here at the well this servant preaches to us of dependence upon God for guidance. He proposes a token by which he shall know God's mind and asks God to give it to him. God does so, and in the very terms which he suggests.

> "Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac" (v. 14).

And when he asked for a drink, "She said, Drink, my lord, ... and when she had done giving him a drink, she said, I will draw water for thy camels also." How God joys to do such things for His own! When we come to the point at which the path diverges and we know not whether to go to the left or to the right, what shall we do? Ask the advice of friends? Why not rather ask God? And, if need be, ask for a token of His will. It is blessed to be guided by Him! "I will guide thee with mine eye," is the promise of the thirty-second Psalm, but the condition implied there is that one is near enough to Him to see His eye. Abraham's servant bowed his head in worship, and said, "I being in the way, the Lord led me." That is the one condition of guidance,—"being in the way," the way of prayer, the way of separation, the way of fellowship.

The Servant's Zeal

When he was brought into Laban's house and "there was set meat before him to eat," he said,

> "I will not eat until I have told mine errand."

Would God that those through whom the Holy Spirit is accomplishing His mission were as zealous. He works through human hands and we might have completed the calling of the bride long ago if we had had as much concern about it.

His Testimony

"And he said, I am Abraham's servant" (v. 34).

And no more will he say for himself. He has a commission to perform, and nothing can interfere with it. He will not speak of himself, but of the one who has sent him. His testimony is all about Abraham and Isaac, whom he makes known to Rebekah. It matters little who the messenger is: the great matter is the One whom the messenger proclaims.

> "I am Abraham's servant, and the Lord hath blessed my master greatly, and he is become great. And he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels and asses. And Sarah, my master's wife, bare a son to my master when she was old, and unto him hath he given all that he hath" (vv. 34-36).

It is this son, born of divine power into Abraham's house, and to whom all the wealth of that house has been given, who is the subject of the servant's testimony. And when we turn to Him of whom Isaac is the figure, we hear Him say: "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16:15). And the preface to that is: "When he, the Spirit of truth, is come . . . . . he shall not speak of himself, but . . . . he shall receive of mine, and shall show it unto you." Behold this servant come from Isaac with ten camel-loads of his goods to show to Rebekah!

Rebekah's Decision

And as he speaks these things about Isaac, Rebekah hears, and, hearing, believes, so that when the time came for decision and they asked her, "Wilt thou go with this man?" she answered without hesitation,

> "I will go."

Does that seem a strange thing,—consenting to marry a man whom she had never seen? But it is what you, my fellow Christian, have done. You have heard the Spirit of God speaking, in the Word of God, about that Blessed One Who loved you and gave Himself for you, and you have believed what He said. "Faith cometh by hearing, and

hearing by the word of God." And, "Blessed are they who have not seen, yet have believed." "Whom, having not seen, ye love."

Thus Rebekah becomes espoused to Isaac, and thus the Church to Christ. "I have espoused you, as a chaste virgin, to Christ."

The Bride's Adornment

"And the servant brought forth jewels of silver, and jewels of gold, and raiment and gave them to Rebekah,"—

three things that come out of the father's house in Canaan, and whose significance is unmistakable.

You will find in Exodus 30 and 38, that the ransom money in Israel was paid in *silver:* redemption, then, is what it symbolizes,—redemption which, for us, is "not with silver and gold—but with the precious blood of Christ" (1 Pet. 1:18). Redemption is our first need, and it is the first thing here. And redemption is not merely that: it is an adornment,—"*jewels* of silver." This bride, whom Christ has redeemed for Himself, He has adorned,—adorned with every grace to make her worthy of Him.

But it is not enough for Him to redeem: He must enrich those whom He redeems. And so we read next of "jewels of gold." In Hebrews 9, the apostle explains the symbolism of gold by calling the golden cherubim on the mercy seat "the cherubim of *glory*." Divine glory, then, is what these "jewels of gold" speak of. And thus has God enriched His own, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). He gives to His redeemed foregleams of the glory that awaits them. With eyes of faith, we behold the coming glory, and anticipate its joys.

One thing more: "and raiment." And thus Rebekah is prepared for the journey and for the meeting with Isaac at its end. That raiment came from the father's house: Rebekah did not herself provide it. And thus have we at the moment of our acceptance of Christ been clothed with garments of His providing, that the shame of our moral nakedness may no more appear, and that we may be prepared for the meeting with Him by and by. That raiment is the figure of that robe of which the full heart of the prophet sings:

> "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels" (Isa. 61:10).

Jesus Christ must hang on the cross in shameful nakedness, while the very men who have nailed Him there, wear away that "seamless robe." He dies to provide that "robe of righteousness" for His enemies. Thank God! when I come to Jesus' cross, I go away with "his vesture" upon me. The soldiers cast lots for that "seamless robe," for it must not be rent. And the casting of the lot meant that the choice was in God's hands (Prov. 16:33). What then, is His "disposing" as to this robe of righteousness? Let the apostle answer: "Even the righteousness of God, which is by the faith of Jesus Christ, unto all and *upon* all them that believe,"—that is, it is offered to every man: it is *put upon* the believer.

The Feast

And now we read of a feast in Laban's house:

> "And they did eat and drink" (v. 54).

And is not this the counterpart of another feast, of which we read in Luke 15,—that feast in a father's house by which he gave expression to his joy? Oh, if He rejoices over us, our joy is just the echo of that "music and dancing." "They *began* to be merry." It is not written that they ever stopped! The joy up there, where we are going, never ceases!

The servant's work is done and he is eager to be at home. And he said,

> "Send me away unto my master" (v. 54).

What a desolate place this world must be for the Holy Spirit! How homesick must He be! He will not tarry for a moment after the last member of the bride is wooed and won.

The Journey

And so the journey begins. But it is passed over in silence, and the next thing we read of is the meeting with the bridegroom.

> "And Rebekah arose, and her damsels, and they rode upon the camels [Isaac's camels!] and followed the man. And the servant took Rebekah and went his way" (v. 61).

She has turned her back upon her mother's house, to follow a man, whom she never saw before, upon a long journey of hundreds of miles, to marry a man whom she had never seen. But that is what every Christian has done! He has turned his back upon the whole scene of nature forever, and has set his face upon a journey that is soon to end in the presence of Him whom he has loved unseen. The journey lies through a desert,—what the world has become to those who have

heard of the inheritance beyond, and are pressing through it with pilgrim hearts, eager for the journey's end.

Camel-riding is not pleasant, and the desert has no charm, but one thing made every hour of the journey a delight: the servant, who was under oath to bring the bride, was there, leading the way to Isaac, and refreshing the heart of Rebekah by telling her of him. As they camped under the stars in the evening, I fancy hearing her say, "Tell me again what you told me this morning about him." Eagerly he repeated the story, and then told her something he had not told her before. Her heart burned within her, and she cried, "Oh, we must rise betimes tomorrow to pursue the journey: I am eager to see his face!"

Oh, soul, do you know the spiritual experience of which this is a figure? The Holy Spirit, Who won you for Christ, is dwelling in your heart, and is leading the way to the true Isaac. And at each step of the journey He has a blessed ministry to perform: He would take the things of Christ and show them unto you in advance; make Christ as real to your heart as though you could touch Him, and so make you forget all the toil and weariness of the way in the blessed anticipations of its end. He would have you taste the bliss of the Father's house before you reach it, and sip the wine of the marriage feast before that feast is spread. Blessed companionship on the heavenly way! It turns the night to day; it makes the desert road a garden of the Lord; and thrills the heart with the joys of heaven!

The Journey's End

> "And Isaac came from the way of the well Lahai-roi: for he dwelt in the south country" (v. 62).

That is where we are going, brethren,—to the land of sunshine, and flowers, to be with Him who loved us and gave Himself for us, and who is there preparing for our coming!

> "And Isaac went out to meditate in the field at eventide, and he lifted up his eyes, and saw, and behold, the camels were coming" (v. 63).

Did he do that once only? I cannot think so. Was Isaac indifferent about the coming of his bride? Oh no! I think I can see him going to the field many times to scan the horizon for the cloud of dust that tells of the coming of the camels, with his beloved. And now, at eventide, he goes forth from his father's tent to meet her.

And is that infinite heart that poured itself out for us, indifferent as to the time of the Father's appointing, when His bride shall be presented to Him? Nay! His whole attitude is that of expectancy: He waits with yearning, for the hour of the marriage supper, when He

may drink the wine anew with us in His Father's Kingdom. He refuses wine, as one who will know no joy, until He can drink it with His bride.

Oh, if that is His attitude, what should ours be! Imagine a prospective bride saying of the coming of the man she loves, to take her as his own, "It makes no difference when he comes, if I am ready for him." And I have heard Christians speak so of the coming of the Lord. Where is the love of a heart that can do so? That is not readiness! The only becoming attitude is that we be "like men who wait for their Lord."

> "And Rebekah lifted up her eyes, and *when she saw Isaac*, she lighted off the camel."

The first glimpse of Isaac ends the journey. "We shall see him as he is," and, in the twinkling of an eye, all the sorrows of the way will be swallowed up forever in the joy of His presence.

> "For she had said unto the servant, what man is this that walketh in the field to meet us? And the servant had said, It is my master."

It is by the Spirit alone that Christ is made known to us, until we stand before Him to look upon His blessed face.

> "Therefore she took a vail and covered herself."

She is ready for the meeting, and the marriage. That vail came out of the father's house: Isaac shall be pleased with the wedding garments which he has provided for his bride.

We do not present ourselves to the heavenly Bridegroom. He shall "present the church to himself," adorned with garments which His own hands have woven, over every thread of which His love has lingered. "The marriage of the Lamb is come and his wife hath made herself ready. And to her *was granted* [it is all of grace] that she should be arrayed in fine linen, clean and white" (Rev. 19:7, 8). Our Isaac will be pleased with what His own hands have wrought.

> "And Isaac took Rebekah, and she became his wife."

Just "a little while," dear brethren, and "the Lord shall descend from heaven with a shout," to say, "Arise, my love, my fair one, and come away."

Oh, may it be soon! "Even so, come, Lord Jesus!"

THE FITNESS OF CHRIST'S PERSONAL RETURN

THE REV. F. A. STEVEN
Of the China Inland Mission

THE closeness of relationship established in the beginning between man on the earth and the glorious Son of God Who became Son of Man for man's redemption, is set forth in many ways in Holy Scripture, alike in His own words and in the words of inspired writers. Personified as Wisdom He says, "My delights were with the sons of men" (Prov. 8:31), and Paul says, "He took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren" (Heb. 2:16, 17). In the record in Genesis we read that "God said, Let us make man in our image, after our likeness * * * so God created man in his own image" (Gen. 1:26, 27). It may be proper for us to understand here something more than a conforming of the moral and spiritual characteristics of the new race to those of God.

Christ's Humanity not Foreign to Him

It is not necessary for us to believe that when Jesus came to earth as the virgin's man-child, He simply humbled Himself and accommodated Himself for a brief earth period to a strange, foreign likeness and nature. I suggest that we may apprehend the dignity of His lowly advent more fully when we believe that, whilst He was "the second man" (1 Cor. 15:47), in point of time and order, He did in reality assume, as man, His own divinely fore-planned image and likeness; that pattern after which Adam and Eve were fashioned. It seems reasonable to believe that when the wisdom of the Trinity ordained an eternal connection between the Son of God and those who should by faith in Him become sons of God, and a connection, too, which involved the whole plan of His earthly life and His atoning death, then the physical and mental, as well as the spiritual type of the human race, should be the divine Son of God and not Adam "the first man." It was Jesus and not Adam Who was ordained to become "the outshining of God's glory, and the very image of his substance" (Heb. 1:3). If manhood at its best, in spirit, soul and body designed to be the best, is expression of the likeness of God, then surely THE MAN Who truly said, "I and my Father are one" and, "He that hath seen me hath seen my Father also,"—THE MAN Who came, in the flesh, as "the Word"

to utter and represent God among men, as Adam never could do,—must have had His human personality as a whole planned from the beginning for this very purpose; and it follows that the whole race, in Adam, was formed after this image and likeness in which Jesus was to become "God manifest in the flesh."

Jesus Was Both "Root" and "Offspring"

David and Jesus were alike human names, and our glorified Lord uses both when He says, "I, Jesus * * am the root and offspring of David" (Rev. 22:16). To think of our Lord as being—in the mind of God—the original type of the race, will help us to understand better the triumph of God, when Jesus bore His manhood spotless through a defiling world, and returned to His Father, as the representative now of a growing body of obedient-hearted men, alike before He came to earth and after, who had been saved through His blood-shedding on Calvary.

This view will help us, moreover, to appreciate the naturalness of the revealed fact, that our blessed Lord, is truly man, at the Father's right hand today (Acts 7:56; 26:14-16).

Still further, it gives added beauty and appropriateness to the revealed plan of God, expressed by the two messengers when they said to the gazing disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Continuity of Christ's Manhood

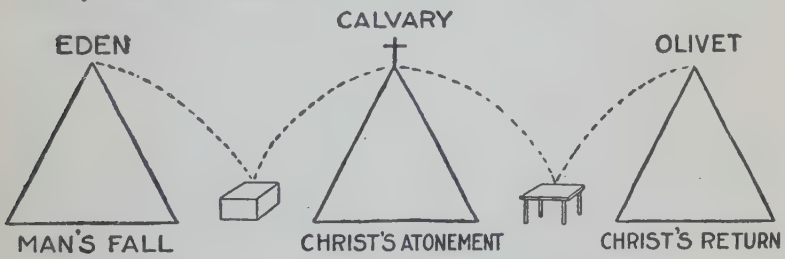
He went up as THE MAN. It is true that He was changed, for there was no resurrection of the out-poured blood. He was no longer dependent upon blood circulation for physical life. He could and did eat, yet was no longer dependent upon food. He was material and ponderable, yet He was not limited by walls or doors. He bade His disciples handle Him, "for a spirit hath not flesh and bones as ye see me have." There is no reason to conclude that a further change took place before or at His ascension. Our Lord took His changed but still truly human body to heaven and He retains His manhood still. To believe this is closely bound up with the belief that He will come again as THE MAN to take His proper place as Head of the race, and to fulfil the earthly purposes of God for the nations. It is easy to see the harmony of God's plan and to appreciate the persistence of Christ's humanity in heaven now and on earth during the thousand years of His righteous reign, when we accustom ourselves to think of Him as the great typical Man in the scheme of God. This thought will also help us to appreciate the several appearances of the Lord in human likeness, during the ages before His birth at Bethelem.

Christ's Person not Spiritualized

Those who deem it derogatory to the glory of Jesus to think of His coming to earth in human form again, and coming to conflict with the hosts of Antichrist, even though it be triumphant conflict, are usually such as have spiritualized His person and who think of Him now as God and spirit separated from His manhood, rather than as God-man, and a spirit in a body, "waiting" at His Father's right hand until as God-man, a spirit in a body, He shall come forth in power and glory to deal again with the earth at the end of this age. When He shall come again it will be to complete and round out God's symmetrical plan, to fulfil all the prophecies of Messiah's triumph and glory and reign, and to be honored—with His redeemed ones—before angels and men and demons, in the very scenes where He and they have been traduced and scorned and killed. To illustrate the absolute necessity for the personal second coming of Christ, to the harmony of the revealed plan of God, and how the whole balance of Scripture is destroyed if this truth is ignored or perverted, I shall attempt to describe a diagram which the late Dr. A. T. Pierson put upon the blackboard at Niagara more than twenty years ago.

Three Great Historical Points

There are three outstanding mountain peaks of Bible story which we may name as follows:



(Please draw three cones or "peaks" on a piece of paper and name them, so as to get the picture before your own eyes). Now please notice the fact that in Old Testament story and law God has revealed a strange four-square object. It is the altar of sacrifice, the foundation and center of all God's dealings with man after the fall. It began in Eden, as we think, when God slew, or taught the man to slay and offer in sacrifice, the animals whose skins He made into coats for the naked offenders. It appears again in Abel's sacrifice, and in Cain's self-willed improvement on the Divine plan, for as boys they had been shown by their parents what Jehovah required. Thus the God-taught plan of atonement by blood-shedding was handed down through the

generations till it was crystalized as law when God bade Moses make the tabernacle with the brazen altar as its first essential.

The Altar Between Eden and Calvary

(Please draw—however roughly—a square altar between the peaks marked "Eden" and "Calvary.")

Your minds will at once respond when I say that this altar of burnt offering has direct relation to both of these mountain peaks. It looks backward to the great catastrophe of wilful sin, which involved the race in ruin and made the necessity for atonement, and it looks forward to the cross, where—in the sacrifice of Christ—effect was given to all the tentative forgiveness granted to obedient hearts through the sacrifices of bulls and goats. "He bore our sins in his own body on the tree." (An arched line from the altar upward and backward to the peak "Eden," and another arched line upward and forward to the cross, which you should place on the top of the peak "Calvary," will help to impress this fact on the mind.)

Here is a constant reminder of failure and sin, and a constant directing of the eyes, if man would but see, toward a coming Saviour Who should be "wounded for our transgressions, and bruised for our iniquities" (Isaiah 53:5).

Moving forward now in thought to the New Testament, and to this present era of Holy Ghost ministry in the Church, we find ourselves between the two mountain peaks, "Calvary" and "Olivet." Please observe that—for my present purpose—I am associating our Lord's resurrection and ascension with His work on Calvary, and am reserving the name "Olivet" to indicate His personal and visible return to the earth, to conquer Satan and the Antichrist and "the false prophet," and then to establish His Kingdom upon the earth. If—with the altar in mind—I ask you whether we have any noteworthy four-square or four-angled object, placed—in God's plan—between Calvary and Olivet, which fills in the New Testament the place which the altar filled in the Old, most of you would at once say: "Yes, there is the Lord's table."

The Lord's Table Between Calvary and Olivet

This table is not given to us for sacrifice, as was the altar, but for a memorial of sacrifice. Yet like the altar it has a backward look and a forward look.

(Again a curved line backward to the cross on the peak "Calvary," and another line forward to the peak marked "Olivet," where "his feet shall stand in that day" [Zech. 14:4], will help you to see the picture for yourselves).

The table of the Lord bears a direct relationship to the atonement

on Calvary and to the coming triumph on the Mount of Olives. Read Zechariah 14 with Revelation 19:11-21. The Holy Ghost—as expressed by Paul—says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come" (1 Cor. 11:26).

The altar served a temporary purpose. It bridged the gulf of time and need between Eden and Calvary for the Jews, providing temporary atonement, till the pledge, which it gave, was fulfilled on the cross. Its work being finished, it passed out of sight. Just so the table of the Lord serves a temporary purpose.

Both Altar and Table are Temporary

It is now bridging the gulf of time and need between "Calvary" and "Olivet" for the Church, and providing a place of special communion with and witness-bearing for our absent Lord. In coming thereto we declare that our faith for salvation rests alone upon "The Lord's death" and thus we are to do continually "till he come." When Olivet is reached, (and here I link the catching up of the saints to meet their Lord in the air, with the descent of Christ to the earth), the marriage supper of the Lamb will have taken the place of this temporary memorial feast, and the table of the Lord, having served its purpose, will have passed away.

If my argument has been followed and accepted, it will be seen: *First*, that there is a very real appropriateness in the personal return of our Lord to the earth for vindication and triumph in the very world and the very land where He met with repudiation and shame. This applies also to the union with Him in triumph and vindication of believers, who were first of all united with Him—by faith—on the cross, whereby they became "crucified" ones—and thus "cursed" ones —in the eyes of the world. They went "unto him without the camp, bearing his reproach"; and now they are—most fittingly—to share His glory and the realization of "that blessed hope" for which the world derided them.

Type and History, Doctrine and Prophecy are at One

Second: It will be recognized that such a diagram as I have asked you to put on paper for yourselves, presents a fair and reasonable picture of the Divine co-ordination of types and history, doctrine and prophecy as shown to us in Holy Scripture, and that no part can be taken away from it without destroying the symmetry and balance of God's whole revealed plan. It will be noted that I am not here setting forth the *necessity* for the Lord's return, for the fulfilment of all prophecy and for the deliverance of the world from the dominance of the devil. That is another subject, and I have tried simply to show from God's Word:

1. That the origin of this wonderfully complex and beautiful three-in-one being who is called man, was not in the lower creation, but in the foreordered "image and likeness" of "God manifest in the flesh." The human form was Christ's own, and He assumed it at intervals, before He came as son of His mother.

2. That Christ has never loosed Himself from His Divine-human connection, nor divested Himself of His true body.

3. That He will come again with the same body, recognizable by friend and foe, and that "his feet shall stand in that day upon the Mount of Olives."

Demanded by the Structure of Scripture

4. That all this—and much else of the detail that has not been touched upon—is demanded by the structure of Scripture, and by the certainty of symmetry in the Divine plan.

In conclusion, let me add the conviction that the humanity of our blessed Lord was not *from* eternity, but began within what we may reverently call "time limits," though previous to man's creation. In the same way it is not *unto* eternity, though it continues beyond the present and beyond the millennial age and, perhaps, through another long age of the undisputed reign of Christ over a restored and righteous earth, to the point where "he shall have delivered up the kingdom to God, even the Father," and "God may be all in all."

THE LORD'S SECOND COMING A MOTIVE FOR PERSONAL HOLINESS

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I DID not have the choice of my subject tonight, but if I had I surely would have chosen the one that has been assigned to me, "The Lord's Second Coming a Motive for Personal Holiness." It is from that standpoint that the precious truths that we have been studying have appealed most to me and have meant most to me.

Four Epochs

There have been four marked epochs in my Christian experience. The first was when I was led to surrender to the will of God, and to accept Christ as my personal Saviour. For a number of years I had been consciously fighting against the will of God. In my innermost heart I knew that I was called to preach the gospel, before I was converted. That is the reason I was not converted sooner, because I was determined that I would not preach the gospel but would practice law. The first marked epoch came in the middle of the night, when, all alone in my room, I jumped out of bed in an agony of heart to take my life, but instead dropped on my knees before God. Instead of sending myself into eternity, lost, as I had intended to do when I jumped out of bed, I said, "O God! I will preach the gospel"; and in connection with my surrender to the will of God I accepted the Lord Jesus Christ as my personal Saviour.

The second marked epoch in my life was when I was brought to see that the entire Bible, from the first chapter of Genesis to the last chapter of the Revelation, was the very Word of God, absolutely without error, absolutely trustworthy, a complete and perfect revelation from God Himself, concerning His own character, nature, will; His purposes and plans; and regarding man, his nature, his character, his ruin, his need, the way of his salvation, his duty and his destiny; and when I was led, through finding out that the Bible was from beginning to end the Word of God, to say in my own heart: "I will take my stand upon it as the Word of God; I will obey every commandment I find in it; I will believe and claim every promise in it, and step out on every promise I find in it that belongs to me as a believer in Jesus Christ."

The third great epoch in my life was when I discovered that there

is, beyond question, a definite experimental baptism with the Holy Spirit for every believer in this present day; and when I sought, claimed, and beyond question obtained that definite baptism with the Holy Spirit for myself.

The fourth great epoch in my life was when I got hold of the truth, and the truth got hold of me, of a personal, visible, glorious, imminent return of our Lord. It lifted me above the world and its ambitions. What did I care whether I was rich or poor; what did I care whether I had honor or contempt; what did I care whether I was well-fed or hungry? The Lord Jesus is coming back again! I had been very ambitious, but when the truth got hold of me I had but one ambition, and that was to please my Lord, Who might come at any time, and to please Him at any cost.

A Motive in Seven Aspects

In the Bible, the return of our Lord is presented as a motive to holiness in seven different aspects. You will find four of them in Luke 21, beginning with verse 34:

> "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come on you suddenly, as a snare, for it shall so come upon all those that dwell on the face of all the earth. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

Four of the aspects in which the return of our Lord is made a motive for personal holiness are found in these three verses.

I. SIMPLICITY IN LIVING

In other words, holiness in the gratification of appetite:

> "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting."

The whole passage has to do with the return of our Lord, and the events connected with it; and our Lord says: "Be ready for that day, and be ready in this way: First of all, see that your hearts are not burdened down with a self-indulgent life, too much gratification of the appetite." We hear a great deal in these days,—we have lectures without number and books without number—about the dangers of eating too much, and eating too rich food. Did you ever hear a sermon on this subject from the standpoint of this passage: "Do not let your minds be dimmed by an indulgence of your stomach,

because the Lord Jesus is coming, and you want a clear head when He comes; lead a simple life, simple in what you eat, simple in what you wear, simple in every respect, because Jesus is coming again"?

II. TEMPERANCE IN THE MATTER OF DRINKING

That is, holiness in the matter of the use of alcoholic stimulants. All of us have heard a great many temperance sermons, and I presume that many of us have preached a good many temperance sermons. Did you ever hear a temperance sermon preached from this standpoint: "Do not indulge any more in alcoholic stimulants to any greater extent than will prepare you for the coming of the Lord"? How much indulgence will that be? How much alcohol does it take to befog a mind ever so little? One drop will befog it a little.

III. FREEDOM FROM THE BONDAGE OF THE CARES OF LIFE

That is, holiness in not being submerged in worldly cares, responsibilities, and duties. There is many a man and many a woman who would not overeat, who would not overdress, who would not think of touching a drop of alcoholic stimulants, but who is tremendously preoccupied with the cares of this world. If it is a man, he is taken up with his business duties and his responsibilities; and if it is a woman, she is taken up with her domestic and household cares or with her social duties. You are letting worldly cares choke out the study of the Word and choke out prayer. You remember, in the parable in the eighth chapter of Luke, verse 14, our Lord tells us that the thorns that choke the Word are "cares and riches and pleasures of this life." My brethren, if a man is in business he should be diligent; if a woman is a housekeeper she should keep house well; but is your business or your housekeeping choking out your spiritual life, crowding out the daily and earnest study of the Word of God, so that you say, "I have not time for an hour each day to study the Word of God, and I have not time for prayer?" To you Jesus says, "I am coming again. Take heed to yourselves, lest your hearts be burdened down with surfeiting, drunkenness, and the cares of this life." I am not dwelling on this, because I am hurrying on to something else that may come closer to most of us here tonight.

IV. AN INCENTIVE TO PRAYER

> "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

In true Bible holiness, prayerfulness is a very large element. A man or woman who is not a man or woman of much prayer is not a

holy man or holy woman, according to the Bible example and type of holiness. We have seen that our Lord Jesus was preeminently a man of prayer; that in the very short account of His life which we have in the four Gospels, covering so very few pages, there were no less than twenty-five instances in which the words "pray" and "prayer" were used in connection with Him; and that there were numerous instances mentioned of our Lord's praying, where those words were not used. We saw that He would arise a great while before day, while His fellow workers were yet sleeping and go out into the mountains to pray. We saw how on one occasion, after a hard day, when He had gone aside for rest, being very weary, instead of finding rest He found a great company of people; how He went out and welcomed them, and spent a whole day in most exhausting ministry; and how, when He was left alone at night, with an opportunity to sleep, He did not sleep, but spent the whole night in prayer to God. A man or woman who does not know what it means to spend hours alone with God in prayer is not a holy man or woman, after the Bible model. Prayerfulness is one of the most important elements of a really holy life. I think that more of us who are in the ministry fail to accomplish what God has in mind for us in our ministry through neglect of prayer than through any other one cause. One of the most effective pastors that America ever knew was the elder Stephen H. Tyng, who was one of the callers of the first premillennial conference. It is reported that when he lay dying, with his friends gathered around his bed, he said to them, "I do not wish that I had preached more; I do not wish that I had done better pastoral work; but I do wish I had prayed more." I believe when every one of us stands on yonder shore, and looks back on the life that we led here on earth, we will each of us, without exception, wish that we had prayed more.

The motive to prayer, to that very essential element of holiness held out in the passage that I have read, is that the Lord is coming, and the only way to escape the things which are coming upon the world, is by watchful, intense, constant prayer.

> "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

You and I will never escape them; you and I will never stand before the Son of man in that great and glorious day, unless we have watched unto prayer, and that not merely at special seasons of fellowship like these, but "at every season."

V. AN INCENTIVE TO ABIDING

If you will turn to 1 John 2:28, you will find the fifth biblical aspect in which the return of our Lord is held out as a motive for holiness of life:

> "And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming."

Here the return of our Lord is held out as a reason why we should abide constantly in Him. Abiding in Christ is not merely an essential of holiness, but it is the very heart of holiness. It is the whole secret of real holiness,—abiding in Jesus, and He abiding in us; an utter giving up of any self-life; an utter giving up of any attempt to become what we ought to be in our own strength; simply the surrender of our lives to Jesus Christ, to come in and indwell, and live His life out through us. We can never be holy in any other way. Struggle as much as you please, pray as much as you please, study your Bible as many hours a day as you please, attend as many conferences as you can, you will never attain holiness that way.

We hear a great deal in these days about the imitation of Christ, about taking Christ as our example and imitating His life. We are told nowadays by a certain school of teachers that that is the very essence of Christianity,—walking in His steps, imitating Him, following Him, being what Jesus was. In that great classic of the dark ages, which has come down to what we may call the bright ages but which are very dark still—in "The Imitation of Christ," by Thomas à Kempis, the whole thought is that we are to study Christ and imitate Him. That was the whole thought of the book that a few years ago had such a tremendous sale—"In His Steps, or What would Jesus Do?" The idea was to study and find out what Jesus would do in business, what Jesus would do if He ran a newspaper; imitate Christ, in other words. That, we are told, is the very substance of Christianity. It is not Christianity at all. You cannot do it. The most discouraging thing that any man can undertake is to attempt to live like Christ. The most utterly futile thing that anybody can undertake to do is to attempt to live like Christ. It is not the Bible method. God does not expect it of anybody, for God knows it is absolutely impossible. If you start out in all earnestness to imitate Christ in everything, you will be the most discouraged and utterly hopeless man on earth; for though you go at it earnestly and honestly, you cannot do it; and God does not ask you to do it. That is not the Bible way.

The Bible way is to look to the Holy Spirit to form a living Christ within us; and instead of our imitating Him, just letting Him live

out His life through us in our daily life. That is the easiest thing in the world. As you do that, you will be like Christ, as you let Christ do the living, abiding in Him, just as the branch abides in the vine. The branch does not try to bear grapes of itself. It just lets the sap and life of the vine flow in, and the grapes come, and cannot help coming, from the life that comes from the vine. When you and I get to the end of our self-efforts after likeness to Christ, and let Christ come in to dwell down in the very depths of our souls, we will be like Christ without trying. There is a woman in the State of Iowa who, I am told, is a very holy woman. A friend of mine who had been greatly helped by her thought it would be a great thing to get her to come to a certain city where he and his colleagues were holding meetings, and have her talk to the people. She came. The ministers of the town became very much interested, and asked her if she would not address them. She did so, and after she had spoken they began to ask her questions. One of the ministers, who was somewhat concerned lest they get some extreme doctrine of holiness, said to her, "Mrs. H., do you mean to say that you are holy?" She dropped her head a moment in thought, and then, looking up with a radiant smile, said, "Jesus in me is holy." That is it! You and I are not holy, and never will be, in ourselves; but thank God! the same spotless Lamb of God Who walked this earth, in Whom no man could find any fault, is ready to come and make His dwelling in our hearts; and has already come, I presume, into the hearts of most of us. So if you will give up your struggles and self-efforts after being like Him, and just let Him naturally and simply live out His life through you day by day, people will look at you and know what a Christ-like life means. That is the whole secret of real holiness.

The passage I read holds up as the motive for just letting the Lord Jesus live out His life through us the fact that He is coming again; and when He comes, the only way to be glad is to be like the coming One; and the only way to be like the coming One is to just let Him be the One Who makes you like Himself, and just let Him live out His life through you. We have become very happy here as we have talked and sung about our Lord's glorious appearing. I am not at all sure that it will be a very happy day for some of us when He comes. For those in whom He does not dwell, for those who have a mere formal religion, for those who are simply observing the external ordinances of religion, even though they are very active in preaching and other forms of Christian activity, it will be a very wretched day. They will say:

> "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?"

And He will say to them: "I know you not." Oh, friends, the Lord Jesus *is* coming! That same Jesus Who was taken up into heaven, the very same Jesus, is coming. If you and I have ceased our self-life, and have just let the Lord Jesus live His life out through us, that will be the gladdest day we ever knew; but if we have not—let me read it again—

> "And now, my little children, abide in him; that if he shall be manifested, we may have boldness—"

the word "boldness" means "all-spokenness," "perfect confidence"

> "—and not be ashamed before him at his coming."

VI. AN INCENTIVE TO READINESS

The sixth aspect of holiness that is set forth, with the motive of our Lord's return inspiring us to it, you will find in Matthew 24, beginning at verse 42:

> "Watch therefore; for ye know not what day your Lord cometh. But know this, that if the goodman of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh."

Here it is held out as a motive to that element of holiness that is called "readiness," "preparedness" for the Lord's return. That is a very comprehensive description of holiness, readiness for the coming of the One with the searching eyes of fire, Who knows us through and through, Who knows not only our acts, but our words spoken in secret, before Whom not one single imagination of the heart is hidden.

Two Simple Rules of Living

That suggests two very simple rules of living. The first is this: *Do not do anything that you would not be glad to have your Lord find you doing if He should come.* I have found that one of the simplest rules to satisfy my heart about questions that have perplexed a great many people. A great many questions arise with every one of us. Oftentimes we say that we are trying to find out the will of the Lord, when in reality we are simply trying to get the Lord to fall in with our desires. One of the simplest rules I ever found

to make it clear to me whether a thing was right or not was to ask myself this question: "If the Lord should come this moment, would you like to have Him find you doing that?" It is simply wonderful how that clears things up. Time and time again I have thought about entering upon a certain course of action, and then I have said to myself: "The Lord may come; I do not know. He may come within an hour; I do not know. Would you like to be doing that if He should come?" And I have left undone a great many things I thought of doing.

I had a friend in Minneapolis who was very fond of the doctrine of our Lord's return. He was one of the "Brethren," as they are called. This doctrine was a very precious one to him. One day he was walking up Washington Avenue, thinking about the coming of the Lord, and rejoicing in the thought that He might come at any time; but as he was thinking about it he was puffing away at a cigar. The thought suddenly came to him: "See here! You are rejoicing about the coming of the Lord; how would you like to have Him come and meet you on Washington Avenue, right now, with this cigar in your mouth?" That was enough. He took the cigar out of his mouth and threw it into the gutter; and never lighted another. It has always been a difficult thing for me to come on a platform with some brother who was on the program to speak on the coming of our Lord, and hardly be able to sit near him because he was reeking with the odor of tobacco. But may there not be something in your life or mine that is far more displeasing to God—if you can compare things that are displeasing to God—than indulgence in this filthy habit? Never do anything you would not be glad to have the Lord find you doing, if He should come!

The other very simple rule is this: *Never go anywhere that you would not like to have the Lord find you if He should come.* When I lived here in Chicago I used to get letters from some of the more respectable theatrical managers, telling me that they were putting on some so-called classical play of a very high order, and suggesting that they would be very much complimented if I would occupy a box at the play. I have had that happen time and time again when some especially fine play, "highly spoken of by bishops and clergy," was to be put on. Did I go? Well, if that particular thing had not been so clear to me that I did not have to settle it, I would have simply asked myself, "Would you like to have the Lord come and find you sitting in a private box at the theater, which the management gave you so that they could put in the papers the next day the fact that you were there, and thus encourage somebody else to go?" When the Iroquois Theater was burned down here some years ago, among those who were taken out charred corpses were five ministers of

one of our denominations. I will not mention which one, for it might just as well have been any other as that one. For my part, I would rather die somewhere else. But it is not death that is held out here; it is the coming of our Lord. I would rather my Lord would find me somewhere else if He should come.

The motive that is held out here for this readiness is not that of death. That is the motive we constantly hear, and put forth in our preaching, "You may die at any moment"; but this is an infinitely higher motive than that of the coming of death,—the Lord is coming! Would not the bride, if she knew that her lover was coming, be careful not to be doing anything that would displease Him when He came? You know, there are some wives who are not anxious for their husbands to come back right away, because they are having a fine time flirting with other men. So there are many professing Christians who are not at all anxious for the speedy return of our Lord. They are flirting with the world. Never go anywhere you would not like to have the Lord find you if He should come. It may be at morn; it may be at midnight; it may be tonight; I do not know. A letter was handed me a few moments ago asking what train I was going to take out of town tonight. I do not know. I may go on the up-train. I do not know of anything revealed in the Word of God that has to come to pass before my Lord comes. There are a great many things that have to come to pass before He comes to the earth to destroy the Antichrist, and to judge the world; but there is nothing revealed that must come to pass before He comes in the air, when we shall be caught up to meet Him in the air, and be forever with the Lord.

VII. AN INCENTIVE TO SERVICE

Here in this very same passage the coming of our Lord is held out as a motive to holiness in the seventh aspect, from verse 45 to verse 51:

> "Who then is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming—"

(That is what a lot of theologians are saying. I heard a preacher in this town say that the Lord could not come for two thousand years. That is very popular theology just now. That is the theology of the unfaithful servant, or "evil servant" as he is called here.)

> "— and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

The aspect of holiness described here is that of faithful, untiring service in feeding the flock the Word of truth, and in going out to win the lost. The man or woman who is not a soul-winner is not a holy man or woman, in the Bible sense of holiness. Bible holiness is active holiness; Bible holiness is holiness that leads us to forget self, and go out to win others. The idea of holiness that people had in the dark ages was a cloistered holiness. The man who wanted to be holy went into a monastery and wore a hair shirt; and the woman who wanted to be holy went into a nunnery. There they spent hours and days in fasting, vigils and prayers. They went through a great many very austere penances. Sometimes they became anchorites, and went out into the desert where they never saw anybody, living alone with wild beasts out in the desert. Some, like Simon Stylites, were hoisted up on to a great high pillar, where there was scarce room to stand, and there they sat or knelt year after year, having their food hoisted up to them, never coming down; and people would come along and admire the holy man up there on top of the pillar! That is not holiness. That is an extreme form of unholiness—selfishness, which is the very essence of unholiness. The very essence of holiness is love; and love goes out, love does not hide itself; love does not go off by itself and try to be holy. That is pure selfishness, nothing more or less. Love forgets self and burns self out in the pursuit of others.

When I was over in India I saw a "holy man," as he was called. I saw a number of them, but this particular one attracted my attention. There he sat, in a sort of cage, without a piece of garment on him, except a little cloth around his loins. He was dirty; the dirtier he was, the holier he was, he thought. He had a little pan of coals down in front of him. People would toss him small coins, or bring him food. There he sat, hour after hour, with his eyes rigid, not seeing—or at least trying to appear not to see—anybody. I thought I saw him sort of look out of the corner of his eyes occasionally to see how much was being tossed into that pan, though. There he sat, with every muscle in his body apparently motionless. I stood and watched him for a long time. There he was, covered with ashes and filth from the crown of his head to the soles of his feet. But he was a holy man! That is where the Theosophists have gone to get their ideas of holiness! Esoteric Buddhism! He

was a holy man! His holiness consisted in contemplation, Nirvana, in its highest form, not in thought but in the absence of thought, the absence of feeling, the absence of anything and everything else except dirtiness. That is not the Bible conception of holiness. The Bible conception of holiness is one going alone with God, to drink in His life and be filled with His Spirit; and then going out to burn himself out in the service of his fellowmen. Have you that kind of holiness? If you say, "I love to go to conferences like this; our fellowship is so sweet, our singing is so wonderful, and these great truths that we have heard about are so wonderful that I would just like to spend the rest of my life here," then you are very unholy and very selfish. Ecstacy is not holiness. One of the most distinctive characteristics of Christian holiness is that of going out to win others, like Christ.

What was He like? Turn to Luke 19:10 and find His own definition, or why He came into this world at all:

> "For the Son of man is come to seek and to save that which was lost."

It was for that He came to this earth; it was for that He left heaven, with all its glories, where He was worshipped by the angels and archangels, cherubim and seraphim, and came down into this world to be spit upon, to be blindfolded, to be scourged until His back was one mass of wounds, to be nailed to the cross, and die the most awful death of heartbreaking agony that could possibly be suffered,—to seek and to save that which was lost. It was for that He came; it was for that He suffered; it was for that He died; and if you would be holy men and women, you must be like Him in that respect. It is very pleasant to come to a convention like this, to hear the sweet singing, to enjoy sweet fellowship together, to be led up into the very highest mountain peaks of truth, to have your hearts filled with ecstacy; but unless, having received the Word of God, you go out to give others their meat in due season, when the Lord comes you will be cut asunder, and given your portion with the hypocrites. That is what He says. Oh, friends, if you and I are to be holy, we must burn ourselves out in saving the lost.

> "If any man would come after me, let him deny himself and take up his cross, and follow me."

A cross in those days was a very real thing, consisting of two great pieces of wood nailed together. Jesus Christ was stripped of every garment He had on, laid on His back on that cross, while the nails were driven into His hands and feet; and then they plunged the cross

into a hole in the ground, and let Him hang, His bones staring up at Him, His heart melted within Him, until at last, with breaking heart, He cried, "My God, my God, why hast thou forsaken me?" And He did it to save you and me; and having saved us, to send us out to have essentially the same kind of experience. Oh, it is easy to go around the world conducting great evangelistic meetings, getting three or four pages of space in the biggest newspapers of the world every day. That is very easy, and it appeals to personal ambition. I know something about it. But the more I knew of it, the more sick my heart got of it; and I have often thought, "Oh, if I could only suffer a little for my Lord!" I felt that I was having too easy a time altogether. I wanted them to say unkind things about me occasionally. They got to doing it finally, praise God, but it was nothing. I often thought it would be a comfort if they would only stone me once in awhile.

Oh, friends, that is what the Lord calls us to. We had a picture taken here yesterday, because there were 2,000 people assembled in a meeting at ten o'clock in the morning. Listen! God will call some of us to stand alone; not with 1999 others, but alone, and be lied about, stoned, covered with mud, and perhaps be killed. But, oh, to win souls by dying! The coming of the Lord is the motive. If some one, say some physician or expert, should come to me tonight and say, "Dr. Torrey, you have not more than a week to live. I have been watching you, and I see that you have a fatal affection of the heart." I think that would be an incentive to do more this next week than ever before in my life. But, oh, that is nothing, nothing, to the thought that the Lord is coming; and because He is coming, I want to be pleasing Him when He comes. I want to go out and suffer, work, and win souls, and if necessary, die to save some lost one.

Oh, friends, we have had glorious times here; but what for? Just that we may write letters to our friends, telling them about it? Oh, no. It is that we may get the inspiration that there is in the thought of our Lord's coming again, and let that lead us to what God has told us in His Word it should lead us to, the leading of simple lives, abstaining from everything that might in the least cloud the mind, refusing to be submerged in the multiplied cares of this busy world, that we may watch and pray, and pray and watch; that we may know what it means to spend hours alone in prayer, thinking of China, India, Egypt, Africa, and the corners of the earth, crying to God in the hours of the night, thinking of Chicago; and then that we may be ready every moment, so that if the Lord did come, the Lord Himself living in our hearts, we would just be glad. The other day a great many of you said amen to the last prayer in the Bible, "Surely I come quickly." You said, "Even so, come, Lord

Jesus." Many a man says that when it is a lie, a hypocrisy. You do not want Him to come; but it sounds well. You know, some of you who said that, that you are leading double lives. You know, some of you who said that, that you are so careless in your conduct toward other women that if your wives knew what you were doing, it would break their hearts. Oh, hypocrite, to say, "Even so, come, Lord Jesus," when your imagination is vile, your conversation doubtful, and your conduct questionable! Some of you said, "Even so, come, Lord Jesus," and you have not led a soul to Christ in a year.

Jesus is coming! Jesus is coming! Oh, let us go from this place to lead the simplest lives that God makes it possible for us to live, to give up self-indulgence utterly, to spend hours in prayer for this old perishing world, and then go into the slums of Chicago, into Africa, India, China and Japan, and work ourselves out, burn ourselves out, winning souls!

CONSECRATION SERVICE

THE REV. JAMES M. GRAY, D. D.

MY DEAR brethren, how may we obtain this holiness? Dr. Torrey has told us that there is only one way, namely: To let the Lord Jesus Christ Himself live out His life in us day by day. This is true, and yet it is put before us in another way, in those familiar words of Paul in the twelfth chapter of Romans, verses 1 and 2, where he says:

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
> "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Here is a command, a promise, and a result. Listen to the command:

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

Paul is addressing Christians and them only. He is speaking to those who have believed on the Lord Jesus Christ, who have been regenerated by the Holy Spirit, and have received all "the mercies of God" enumerated in the earlier part of the epistle, and included in salvation in Christ. It is to these he says:

> "Present your bodies a living sacrifice, holy, acceptable, unto God."

My body is the sum of its members. To present my body unto God as a living sacrifice is to yield or surrender those members to Him. It is to yield my eyes that they shall not willingly look upon sin; my ears that they shall not willingly hearken unto it; my tongue that it shall not willingly speak it; my hand that it shall not willingly touch it; my foot that it shall not willingly lead me in the way of it; my brain that it shall not willingly think it. Any one of us can do that if he wishes to do it. Now listen to the promise that follows in such a case:

"And be ye not conformed to this world: but be ye transformed by the renewing of your mind."

That is not a command, for in the nature of the case, we cannot non-conform ourselves to this world, any more than we can transform ourselves into the image of Christ. But God can do both of these things in us and for us. He promises to do so if we yield our bodies unto Him to have them done. That is what the text teaches. Moreover, it teaches us how it will be done: "By the renewing of your mind." Observe the simplicity and practicality of that thought, as it shows us that God is a God for every day and every hour. For example, whose office is it to renew the mind or life of a child of God? Is it not that of the Holy Spirit Who dwells in us? In the tabernacle of old there was in the Holy place the golden lampstand, giving the only light in that holy chamber; and that it might burn brightly and continuously night and day, it was the work of the priest to renew it with oil every morning and every evening. The Christian is a light shining in a dark place; the oil by which he shines is the Holy Spirit; Jesus Christ is the great High Priest whose office it is to renew or replenish him with that oil every day.

Now, the effect of the promise. What is it? That we may "prove what is that good, and acceptable, and perfect will of God."

Does any Christian man or woman in this presence desire to live the life that Dr. Torrey by his message has set before us? In other words, do we desire to prove, and experience, to know and to manifest the "good, and acceptable, and perfect will of God"? I say to you, without fear of successful contradiction, that we can live that life if we will. I am not talking "sinless perfection," which I do not find in the Word of God; but I am talking a life of victory over every known sin every day!

My brethren, such ought to be the climax of this Conference. We have said we believe it, but do we want it? Yes, or no? Then let us yield, and present our bodies unto God, that we may have it. Let us bow our heads in prayer.

O God, we remember that Thine only-begotten and well-beloved Son was conceived by the Holy Ghost. We remember that at His baptism the Spirit of the Lord God came upon Him, and He was filled with the Holy Ghost. We remember that He cast out demons by the Spirit of God. We remember that through the Holy Ghost He gave commandment unto His disciples whom He had chosen. We remember that through the Eternal Spirit He offered Himself without spot unto God. We remember that He was declared to be the Son of God with power, by the Spirit of holiness in the resurrection

from the dead. We remember that before He ascended into heaven He said to His disciples, "Tarry ye at Jerusalem, for ye shall be baptized with the Holy Ghost not many days hence." We remember that when He ascended on high, He "shed forth this," and that His waiting disciples on the day of Pentecost were filled with the Holy Ghost, and baptized into the body of which He is the Head. We remember that He also said unto us in His Word, "What, know ye not that your bodies are the temples of the Holy Ghost?" We remember that He has taught us in another place to be "filled with the Spirit."

O God, tonight we, who are alive from the dead through faith in Him, and are waiting for His coming, do now yield ourselves unto Thee. We present our bodies unto Thee as living sacrifices; our eyes, our ears, our tongues, our hands, our feet, our brains, holy, and acceptable, which is our reasonable service; that Thou wouldst fill us with Thy Holy Spirit, that henceforth we may not be conformed to this world, but be transformed by the renewing of our mind, and so prove what is that good, and acceptable, and perfect will of God, to the glory of the Father, the Son and the Holy Ghost, three persons, and yet but one God!

And now may the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

THE CONFERENCE TESTIMONY

The committee preparing this report was appointed by Dr. Gray at a meeting of the speakers on the second day of the Conference, and consisted of:

The Rev. Robert McW. Russell, D.D., LL.D.,
President of Westminister College, Pa.
The Rev. Canon F. E. Howitt, M. A.,
Hamilton, Ont.
The Rev. R. A. Torrey, D.D.,
Dean, The Bible Institute, Los Angeles, Calif.
Mr. A. C. Gaebelein,
Editor, "Our Hope," New York City, N. Y.
The Rev. L. W. Munhall, D.D.,
Germantown, Pa.

The report was presented and unanimously adopted by a rising vote of the Conference on the afternoon of the last day, when nearly 2,000 people were present.

The Report

The brethren gathered for the Conference on the Prophetic Scriptures heartily indorse the declarations made by the previous prophetic conferences; but also feel it their solemn duty, in view of the existing conditions in the professing church, to restate and reaffirm their unswerving belief in the following fundamental truths of our holy faith:

1. We believe that the Bible is the Word and Revelation of God and therefore our only authority.
2. We believe in the Deity of our Lord Jesus Christ, that He is very God by Whom and for Whom "all things were created."
3. We believe in His Virgin Birth, that He was conceived by the Holy Spirit and is therefore God manifested in the flesh.
4. We believe in Salvation by Divine Sacrifice, that the Son of God gave "His life a ransom for many" and bore "our sins in His own body on the tree."
5. We believe in His physical Resurrection from the dead and in His bodily presence at the right hand of God as our Priest and Advocate.
6. We believe in the universality and heinousness of Sin, and in Salvation by Grace, "not of works, lest any man should boast"; that sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.

7. We believe in the Personality and Deity of the Holy Spirit, Who came down upon earth on the day of Pentecost to indwell believers and to be the Administrator in the Church of the Lord Jesus Christ; Who is also here to "reprove the world of sin, and of righteousness, and of judgment."
8. We believe in the Great Commission which our Lord has given to His Church to evangelize the world, and that this evangelization is the great mission of the Church.
9. We believe in the second, visible and imminent Coming of our Lord and Saviour Jesus Christ to establish His world-wide Kingdom on the earth.
10. We believe in a Heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked.

Furthermore, we exhort the people of God in all denominations to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, in His Holy Word, delivered unto the saints.

APPENDIX

WITNESSES TO THE SECOND COMING OF CHRIST PRIOR TO A MILLENNIUM

[Abridged from "The Christian Workers Magazine"]

In our issue of December, 1913, at the request of some of our readers, we published a list of "Eminent Exponents of Pre-Millennialism." Its preparation was made with care, including an examination of authors and correspondence with authorities in this and other lands. At the time of its publication we asked for criticisms and corrections, with the result that not more than one or two names were eliminated as well as we remember, while several were added. The amended list was then published as an appendix to the first edition of the volume, entitled, "The Coming and Kingdom of Christ," being the papers read and addresses delivered at the International Prophetic Conference in Chicago, February 24-27, 1914.

On its appearance in this form the list was challenged, and we were asked our authority for using certain names.

To meet this we gave the subject further attention, re-examining the history of pre-millennialism, and inquiring particularly into each of the names indicated.

The conclusion we have reached is that there was a misunderstanding, and that those who challenged us read into the word "premillennialism" as we used it, more than we intended it to convey. That there was justification for their doing so we would not deny, for the word has come to stand for many things we ourselves can not endorse. But we thought that had been sufficiently guarded in the introduction to the list where we said: "By premillennialism is meant the teaching that our Lord and Saviour Jesus Christ will come again to this earth personally and visibly, and that this coming will take place prior to that period of a thousand years of which the Scriptures speak, when peace and righteousness shall prevail upon the earth. * * * As to the details of the event opinions differ among godly students of the Bible, but in broad outline the foregoing is a sufficient definition for our present purpose."

We now see that the title was inappropriate, and that it should have been limited to the thought that the authorities named believed in the second coming of Christ, personally and visibly, prior to a millennium.

As a matter of fact, some of them did not believe in a future millennium at all, though they did believe in the second coming of Christ, and were looking and longing for Him in their day without reference to a millennium. Their opinion was (that is, the opinion of some of them) that His coming would end all things on the earth as at present constituted, and usher in the last judgment of the quick and the dead. This, however, is quite different from postmillennialism against which the article protested, and against which all these men would have protested, if we understand their words. That quite modern theory of a millennium before the second coming of Christ so far postpones the "Blessed Hope" as to rob it of all practical value in our time.

In this sense, and for this reason, we felt justified in classifying the men referred to as "premillennialists." That is, they were premillennialists as distinct from postmillennialists, witnessing to that for which our hearts long, namely, the second coming of Christ, as an event which may take place in our day.

This is all we are contending for. In other words, it is not a millennium for which we are looking, but for Him. If our brethren differ with us as to the first, but agree as to the second we are still happy. It is only when they admit a millennium, and postpone His coming until the close of it, that we are unhappy. We had rather they were antimillennialists than postmillennialists. The first-named may cherish the Hope of His coming as warmly as we, and bear as earnest a testimony to it, but it can not be so with the others. Therefore, we regret if, in unintentionally overstepping the limits in the title of our first article, we alienated some who are really on our side, and in what we now say we hope to win them back again.

As to postmillennialism, however, or the theory of a universal triumph of the gospel and conversion of the nations for a thousand years before Christ comes, we feel like quoting Bishop Henshaw, who called it rightly, "a novel doctrine unknown to the church for the space of sixteen hundred years," and who added: "So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the premillennial advent and personal reign of Christ with His saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."

We now come to the particular evidence that the men concerning whom we were challenged, are witnesses for the second coming of Christ prior to a millennium, and we are pleased to be able to say that this is true of all of them with but a single exception, whose name no longer appears in the list following: [Those starred (*) are deceased.]

Ainslie, Rev. Peter, pastor Christian Church, Baltimore.
*Alexandrinus, Clemens, early Church Father (A. D. 160-217).
*Alford, Dean Henry, Dean of Canterbury (1857-71).
*Alleine, Joseph, English preacher and author.
Allen, Rev. J. H., professor Fort Wayne Bible Training School.
Allison, Rev. Winthrop, Presbyterian pastor, Ontario, Cal.
Aldrich, Rev. G. L., Bible teacher, Easton, Pa.
Altvater, Rev. Winfred, Congregational pastor, Kent, Ohio.
Anderson, Sir Robert, K.C.B., LL.D., London, England.
Anderson, Rev. W. M., D.D., Presbyterian pastor, Nashville, Tenn.
*Andrews, Bishop S. J., Catholic Apostolic Church, author of "Christianity and Anti-Christianity in Their Final Conflict."
*Arndt, John, German Pietist and author.
Atchison, Rev. B., Baptist minister, Howell, Mich.
*Auberlen, Karl August, German Protestant theologian and church historian, University of Basel (1851-64).

Bachman, Rev. J. W., D.D., Presbyterian pastor, Chattanooga, Tenn.
Baer, John Willis, LL.D., president Occidental College, Cal.
Bailey, Rev. W. Elmer, pastor, United Evangelical Church, Findlay, Ohio.
*Baldwin, Maurice, D.D., Bishop, Church of England, Canada.
*Barnabas, early Church Father.
*Barnes, Albert, noted commentator (1830-67).
*Baxter, Richard, noted English nonconformist divine.
Bell, Rev. Ernest A., Baptist minister, Chicago.
*Bengel, Johann Albrecht, German Protestant theologian and commentator.
*Bernard of Clairvaux, mystic and monk.
Bernhard, Rev. G. R., Presbyterian minister, Carlisle, Pa.
*Bertram, James McGregor, Baptist missionary to St. Helena.
*Bettleheim, J. B., missionary to Japan.
*Bickersteth, English clergyman and poet, theologian and writer on devotional subjects.
*Bishop, Geo. S., pastor Dutch Reformed Church, Orange, N. J.
Blackstone, Rev. W. E., author of "Jesus is Coming."
Blanchard, Rev. Charles A., D.D., president Wheaton College, Ill.

Blanchard, Rev. Addison, D.D., Presbyterian minister, Rogers, Ark.
*Boehme, Jacob, German mystic (1575-1624).
*Bonar, Rev. Horatius, D.D., Presbyterian pastor, lyric poet and writer, Edinburgh.
*Bonar, Rev. A. A., D.D., Presbyterian pastor, Glasgow.
*Bonar, John, D.D., Presbyterian pastor, Edinburgh.
*Bradford, John, English reformer and martyr.
*Briggs, Charles A., D.D., theologian and biblical critic, New York.
Brooke, Rev. Hubert, M.A., incumbent of St. Margaret's, author, Brighton, England.
*Brookes, Rev. James H., D.D., Presbyterian pastor, author, St. Louis.
Broughton, Rev. Len G., London, England.
*Brousson, Claude, French reformer and martyr.
Brown, Rev. John E., evangelist, Siloam Springs, Ark.
Buchanan, Rev. E. L., Presbyterian minister, Garrett, Ind.
Bucher, Rev. A. J., editor "Haus und Herd Illustriertes Christliche Monatsmagazin," Cincinnati, Ohio.
*Buck, Daniel D., D.D., Methodist.
Buell, Rev. Henry C., Presbyterian pastor, Santa Paula, Cal.
*Bullinger, Henry, Swiss reformer (1504-1624).
*Bullinger, Rev. E. W., D.D., noted commentator, England.
*Bunyan, John.
Buswell, Rev. James O., Presbyterian Bible teacher, Minneapolis, Minn.

*Calvin, John.
Cameron, Rev. Robert, D.D., Baptist pastor, editor "Watchword and Truth," Victoria, B. C.
*Candlish, Rev. Robert S.
Cannon, Rev. J. F., D.D., Presbyterian pastor, St. Louis, Mo.
Carpenter, Rev. G. C., pastor Church of the Brethren, Warsaw, Ind.
Carroll, Rev. W. Irving, D.D., Presbyterian pastor, Texarkana, Tex.
Cassel, Rev. L. P., pastor Christian Church, Pleasant Hill, Ohio.
Chafer, Rev. L. S., Bible teacher and author, Northfield, Mass.
*Chalmers, Thomas, D.D., professor of theology, preacher and philanthropist.
Chapman, Rev. J. Wilbur, D.D., evangelist, New York.
Chapin, Rev. E. D., Presbyterian missionary to China.
Charles, Rev. Benj. H., author, St. Louis, Mo.,
*Chase, Philander, Protestant Episcopal bishop.
*Christlieb, Theodore, D.D., Ph.D., professor of theology, Bonn, Germany.
*Clement of Rome, early Church Father.
Clousser, Rev. G. B., author, Baptist pastor, Pemberton, N. J.
*Coccelus, John, German theologian and expositor.
*Coke, Thomas, commentator and first Methodist bishop.
Cole, J. H., evangelist, Adrian, Mich.
Collett, Sidney, author.
*Commodianus, early Church Father.
Cooper, Rev. Lawrence A., Baptist pastor, Batesburg, S. C.
*Cooper, Prof. Joseph T., D.D., professor Allegheny Theological Seminary.
*Cowper, William, English hymn writer.
Coyle, Rev. Campbell, D.D., Presbyterian pastor, Pittsburgh, Pa.
Crabtree, Rev. Allen, Congregational minister, Palestine, Texas.
*Cranmer, Thomas, Archbishop of Canterbury.
Crawford, Dan, missionary.
Crawford, Rev. Walter, medical missionary, Church Missionary Society.
*Craven, E. R., D.D., Presbyterian pastor, commentator, moderator General Assembly (1885).
*Cumming, John, D.D., author of "Apolcalyptic Sketches," Scotch clergyman and writer.
Curry, C. P., evangelist, Siloam Springs, Ark.
Cutler, Rev. C. A., Baptist pastor, Union City, Mich.
*Cyprian, early Church Father.

*Darby, John N., English theological writer, a founder of the Plymouth Brethren.
*Daubuz, Charles, French commentator.
Davies, Very Rev. Dean, London, Ont.
Dean, Rev. John M., D.D., Baptist pastor, Chicago.
*Delitzsch, Franz.
*De Wette, Wilhelm, M.L., German Protestant theologian and biblical critic.
Dixon, Rev. A. C., D.D., pastor Metropolitan Tabernacle, London, England.
Dobyns, Rev. W. R., D.D., Presbyterian pastor, St. Joseph, Mo.
Dodds, Prof. Samuel, educator, Grove City College, Pa.

Dodd, Rev. M. E., Baptist pastor, Shreveport, La.
*Dorner, Rev. J. A., D.D., professor of theology, Berlin, Germany.
Dornhoefer, Rev. John, Presbyterian minister, Chicago.
Douglass, Rev. Rutherford, Presbyterian pastor, Macon, Ga.
*Dow, Lorenzo, American preacher.
Dowling, Rev. H. A., D.D., Sec'y So. Cal. State S. S. Ass'n, Los Angeles.
*Duff, Alexander, Scotch missionary to India.
*Duffield, Dr. J. T., professor Princeton University.

Eakins, Rev. James M., Presbyterian minister, Warsaw, Ind.
*Edersheim, Alfred, D.D., biblical scholar, historian, theologian.
Ehrstein, Rev. J. J., Presbyterian minister, Manteno, Ill.
*Ellicott, Bishop Charles John, English biblical commentator.
*Elliott, E. B., D.D., author of "Horae Apocalypticae," England.
Elliott, Rev. John H., D.D., evangelist, Oak Park, Ill.
Erdman, Rev. W. J., D.D., biblical scholar, Germantown, Pa.
Erdman, C. R., D.D., professor Princeton Theological Seminary.
Erdman, Rev. Walter C., missionary to Korea.
Evans, Rev. William, D.D., Congregationalist minister, educator, author, The Moody Bible Institute, Chicago.

Farr, Rev. Frederick W., Baptist pastor, educator, Philadelphia, Pa.
*Faussett, Rev. Canon, noted commentator of the Church of England.
Fisher, Rev. Herbert H., Presbyterian pastor, Los Angeles, Cal.
Fitzwater, Rev. P. B., D.D., Church of the Brethren, The Moody Bible Institute, Chicago.
*Fletcher, Rev. John, of Madeley, Methodist theologian.
Fontaine, Rev. James M., Congregational minister, Meadville, Mo.
Ford, Rev. Lucius, Baptist pastor, Brockport, N. Y.
Fox, Rev. Prebendary H. E., M.A., Church of England.
*Francke, A. H., German Pietist, theologian and philanthropist.
*Francis of Assisi (1182-1226).
Fraser, Rev. J. D., Christian and Missionary Alliance, Montreal, Que.
Fulkerson, Rev. Frank, Congregational pastor, Grand Haven, Mich.

Gaebelein, A. C., Bible teacher, editor of "Our Hope," New York.
*Gaussen, F. S. R. L., Swiss Protestant theologian.
Geiger, Rev. C. F., Presbyterian pastor, Athens, Wis.
Gerberding, Rev. G. H., D.D., Lutheran Theological Seminary, Maywood, Ill.
*Gerhardt, Paul, German theologian and hymn writer.
*Gill, John, D.D., English Baptist theologian and scholar.
*Girodeau, Rev. John L., D.D., LL.D., Congregational professor, Columbia Seminary.
Godberry, Rev. Dr., Methodist pastor, author of "Commentary on the Revelation," etc.
*Godet, Prof. Frederic Louis, noted commentator and theologian.
Gooch, Rev. H. Martyn, Secretary of the Evangelical Alliance, England.
Gordon, Rev. Seth R., D.D., author of "Bible Studies," Tulsa, Okla.
*Gordon, Rev. A. J., D.D., Baptist clergyman and author.
Gordon, S. D., author, Bible teacher.
Gosnell, Rev. L. W., Methodist Episcopal minister, The Moody Bible Institute, Chicago.
*Grant, F. W., commentator.
Gravett, Rev. Joshua, Baptist pastor, Denver, Colo.
Gray, Rev. James M., D.D., Dean, The Moody Bible Institute, Chicago.
Gregg, Rev. Harris H., D.D., Presbyterian pastor, St. Louis, Mo.
*Greswell, Edward, expositor.
Guille, Rev. George E., Presbyterian minister and Bible teacher, Athens, Tenn.
*Guinness, H. G., evangelist, author of "Light for the Last Days."
*Guthrie, Rev. Thomas, D.D., Scotch clergyman and writer.
*Gutzlaff, Karl, missionary to China.

Habbick, Rev. John D., Presbyterian pastor, Los Angeles, Cal.
Hadden, Rev. Robert A., Bible teacher, Los Angeles, Cal.
Hague, Canon Dyson, Church of England, Canada.
*Hahn, Michael, German theologian and hymn writer.
Haldeman, Rev. I. M., D.D., Baptist pastor and author, New York.
*Hall, Robert, Baptist pastor and author, England.
Hampton, Rev. Irvine S., Baptist pastor, Elkhorn, Wis.
Harms, Rev. A. J., Missionary Church Bible School, Fort Wayne, Ind.
*Harris, Rev. Elmore, D.D., president, Toronto Bible School.

Hart, H. Martyn, D.D., Dean St. John's Cathedral, Denver, Colo.
*Hartley, Thomas, minister and author.
Hartzler, Bishop, H. B., D.D., editor "The Evangelical," Harrisburg, Pa.
Hedden, Rev. R. G., Congregational minister, Elkader, Iowa.
Hekluis, Rev. G. J., Reformed Church in America, Overisel, Mich.
*Henry, Rev. Matthew, noted commentator, England.
*Henshaw, J. K., Protestant Episcopal bishop.
*Henson, Rev. P. S., D.D., Baptist pastor, Chicago.
*Hermas, early Church Father.
Heskett, Rev. C. H., Presbyterian pastor.
Hibshman, Rev. A. H., Presbyterian evangelist, Mt. Sterling, Ky.
Hinson, Rev. H. B., Baptist pastor, Portland, Ore.
*Hippolytus, early Church Father.
*Hoffman, Ludwig F. W., German Protestant clergyman.
Hogue, Bishop Wilson T., Free Methodist Church, Michigan City, Ind.
Holden, Rev. J. Stuart, Church of England, London, England.
Holden, Rev. Rollin B., Presbyterian minister, Milwaukee, Wis.
*Hopkins, Mark, president Williams College, Williamstown, Mass.
Hopkins, Rev. Evan H., editor "The Life of Faith," London, England.
*Horsely, Samuel, English bishop and theologian.
Horton, Rev. T. C., The Bible Institute, Los Angeles, Cal.
Horton, Dr. R. F., Congregational pastor, London, England.
Howitt, Rev. Canon F. E., M.A., Church of England, Hamilton, Ont.
Hunter, Rev. George W., evangelist, Los Angeles, Cal.
Hunter, Rev. John H., The Bible Institute, Los Angeles, Cal.

*Ignatius of Antioch, early Church Father.
Inglis, Charles, evangelist, London, England.
Inwood, Charles, evangelist, London, England.
*Irenaeus, early Church Father.
*Irving, Rev. Edward.
Irving, Rev. Charles, Baptist pastor.
Isaac, Rev. F. R., Methodist Episcopal pastor, Baltimore.

Jamieson, Rev. L. H., Bible teacher and evangelist, Los Angeles, Cal.
Jenkins, Rev. M. A., D.D., Baptist pastor, Spartansburg, S. C.
Jenness, Rev. Perry V., D.D., Presbyterian pastor, Denver, Colo.
*Jewel, John, English bishop (1522-1571).
*Joachim of Floris, Roman abbot and harbinger of the Reformation. "The greatest expounder of the Middle Ages" (1130-1202).
Jones, Rev. Bob, evangelist, Montgomery, Ala.
Joyce, Rev. W. Taylor, Presbyterian minister, Chicago.
*Jukes, Andrew, author of "The Law of the Offerings," etc.

*Keach, Benjamin, English expositor.
*Keith, Alexander, traveler and author.
Kellogg, Prof. H. W., Occidental College, Los Angeles, Cal.
*Kellogg, Rev. Samuel H., D.D., commentator, professor Allegheny Seminary.
*Kelly, William, commentator, England.
Kemp, Rev. Joseph W., Baptist pastor and Bible teacher, Edinburgh, Scotland.
Kennedy, Rev. H. D., Canadian M. E. evangelist, Winona Lake, Ind.
Ketchum, Rev. W. W., Presbyterian minister, The Moody Bible Institute, Chicago.
*Knox, John, celebrated Scotch reformer, statesman and writer.
Koch, A., professor, Saxony.
Koffend, Rev. Robt. J., Presbyterian minister, Toronto, Ont.
Kyle, Dr. Joseph, president Xenia Theological Seminary.

*Lactantius, early Church Father.
*Lacunza, ("Ben Ezra"), author.
Lane, W. R., evangelist, London, England.
*Lange, Johann Peter, German Protestant theologian, commentator.
*Latimer, Hugh, bishop, martyred at Oxford.
Laughlin, Rev. L. W., Presbyterian minister, Richland Center, Wis.
Lees, Rev. Harrington C., Church of England, London, England.
Levermore, Rev. Samuel, France.
*Lillie, Dr. John, Presbyterian pastor, noted commentator.
*Lord, Nathan, president of Dartmouth College.
*Lowth, Wm., English scholar and commentator.
*Lummis, Henry, professor Lawrence College, Appleton, Wis.
*Luther, Martin.

Lyons, Rev. J. S., D.D., Presbyterian pastor, moderator of the General Assembly of the Presbyterian Church in the U. S. A.

Mabie, Henry C., D.D., Baptist pastor, ex-secretary Baptist Foreign Missionary Society.
*Mack, Rev. J. B., D.D.
*MacKenzie, Rev. Herbert, Gospel Church, Cleveland, Ohio.
MacKenzie, Rev. George, pastor Christian Workers Church, London, Ont.
*MacNeil, Rev. John, B.A., Australian evangelist and author.
Mahy, Rev. Geo. G., corresponding secretary, General Assembly's Committee on Evangelistic Work, Philadelphia, Pa.
Manson, Rev. Alexander, D.D., pastor, Taylor Church, Montreal, Que.
Marquess, William Hoge, D.D., LL.D., theologian, Bible teacher, New York.
Marquis, Prof. W. H., McCormick Theological Seminary, Chicago.
Marsh, Rev. F. E., evangelist, Bristol, England.
Marshall, Rev. Edward A., Presbyterian minister, traveler, educator, The Moody Bible Institute, Chicago.
*Martensen, Rev. Hans Lassen, D.D., bishop of Zealand, great Danish theologian.
*Martyr, Justin, early Church Father.
*Massilon, T. B., Roman Catholic bishop and pulpit orator.
*Mather, Increase, preacher and president of Harvard College, Cambridge, Mass.
*Mather, Dr. Cotton, Congregational pastor, theologian.
Matthews, Rev. Mark A., D.D., Presbyterian pastor, ex-Moderator General Assembly, Seattle, Wash.
McAfee, Rev. Lapsley A., D.D., Presbyterian minister, Berkeley, Cal.
*McCallie, Rev. T. H., D.D.
*McCheyne, Rev. R. M.
McClurkin, Rev. J. K., D.D., pastor, Shady Side United Presbyterian Church, Pittsburgh, Pa.
McConaughey, Prof. Jas., American Sunday School Union, Philadelphia, Pa.
McInnis, Rev. John, Presbyterian pastor, Syracuse, N. Y.
*McIntosh, C. H.
*McIlvaine, Bishop Charlet Pettit, theologian of the Protestant Episcopal Church.
*McLaren, Dr. Alexander.
McNair, Rev. L. E., D.D., Presbyterian pastor, Nashville, Tenn.
McNeill, Rev. John, Presbyterian evangelist, Toronto, Ont.
McNicol, Rev. John, B.A., Toronto, Ont.
McTavish, Rev. D., D.Sc., pastor Presbyterian Church, Toronto, Ont.
*Mede, Joseph, English scholar.
*Melanchthon, Philip, German reformer, collaborator with Luther.
*Melito, early Church Father.
*Methodius, early Church Father.
*Meyer, Heinrich A. W., commentator.
Meyer, Rev. F. B., Baptist pastor, author, ex-president World's Sunday-school Union, London, England.
*Middleton, Bishop Thomas F., bishop of Calcutta in 1814.
Miller, Rev. William I., D.D., Hollidaysburg, Pa.
Miller, Rev. R. V., Baptist pastor and Bible teacher, Spartansburg, S. C.
*Milton, John.
Monfort, Rev. David G., D.D., Presbyterian pastor, Colorado Springs, Colo.
*Monod, Phillip, evangelical pastor, France.
*Monod, Theodore, evangelical pastor, France.
*Monod, Adolphe, evangelical pastor, France.
*Moody, Dwight L., Northfield, Mass.
Moore, Rev. Robert G., evangelist, Chicago.
*Moorehead, W. G., president Xenia Seminary, Ohio.
Morgan, G. Campbell, D.D., London, England.
Moule, Bishop Handley Carr Glyn, Bishop of Durham.
Mueller, Bishop Karl A., Moravian Church.
Muir, Rev. John R., Presbyterian missionary, C.I.M., Thibet.
*Müller, George, Bristol, England.
Mullins, E. Y., D.D., president Southern Baptist Seminary.
Munhall, Rev. L. W., evangelist, Germantown, Pa.
Myers, Dr. T. T., professor English Bible, Juniata College, Pa.

*Nast, William, Methodist commentator.
*Needham, Rev. Thomas, evangelist, Collingswood, N. J.
*Needham, Rev. George C., evangelist.
Neighbor, Rev. R. E., Baptist pastor, Athens, Ga.
*Nepos, early Church Father.
New, Rev. N. L., Presbyterian minister, Fort Branch, Ind.

*Newcome, William, English archbishop and theologian.
*Newton, Thomas, English bishop and author.
*Newton, Sir Isaac.
*Newton, Benjamin Wills.
*Nicholson, Bishop W. R., Reformed Episcopal Church, Philadelphia, Pa.
Nicholson, Rev. W. P., evangelist, Carlisle, Pa.
*Niles, W. W., bishop Protestant Episcopal Church.
Nisbit, Rev. Chas. R. P. D., Kansas City, Mo.

*Occam, William (1270-1347).
Octinger, Friedrich, German theologian and author.
*Oldcastle, Sir John (Lord Cobham), author and martyr.
Oliver, Dr. French E., evangelist, Kansas City, Mo.
*Olshausen, Hermann, German theologian and commentator.
*Orr, James, D.D., theologian and author.
Ostrom, Rev. Henry, D.D., Methodist evangelist, Greencastle, Ind.
Ottman, Rev. Ford C., D.D., Presbyterian pastor and author, New York.
Oyer, Rev. C. W., superintendent, Fort Wayne Bible Training School.
*Ozzock, J. M., Editor, "Messiah's Herald."

Page, Rev. J. C., D.D., Pastor, Congregational Church, Denver, Colo.
*Papias, early Church Father (died A. D. 165).
Parsons, Rev. Thomas J., Baptist pastor, South Bend, Ind.
*Parsons, H. M., D.D., Presbyterian pastor, Toronto, Ont.
*Paton, John G., missionary to the New Hebrides.
Patterson, Dr. Robert.
*Patterson, Alexander, author and Bible teacher, Chicago.
Pearson, Dr. R. G., Columbia Theological Seminary.
Peck, Dean Arthur, Denver, Colo.
*Pember, Dr. G. H., M.A., author of "Earth's Earliest Ages," "Great Prophecies," "The Anti-Christ," etc.
Pentecost, Dr. George F., evangelist.
Pettingill, Rev. William L., Baptist pastor, editor "Serving and Waiting," Philadelphia, Pa.
Philpott, Rev. P. W., pastor Gospel Tabernacle, Hamilton, Ont.
*Pierson, Rev. A. T., D.D., editor, "Missionary Review of the World," New York.
Pinney, Rev. S. B., Presbyterian minister, Forest Park, Ill.
Pittman, Rev. Eli, Methodist Episcopal minister, Elmira, N. Y.
Pitzer, Rev. A. W., D.D., LL.D., Pastor Presbyterian Church, Salem, Va.
Plummer, Rev. Morton, author and Bible teacher, England.
*Poiret, Peter, French Protestant mystic (1646-1719).
Polycarp, early Church Father, (A. D. 69-155).
Pope, Rev. W. G., Baptist pastor, Liverpool, England.
Pope, Howard W., Congregational minister, author, The Moody Bible Institute, Chicago.
Pratt, Rev. J. R., evangelist and Bible teacher, Los Angeles, Cal.
Prichard, Rev. Augustus B., Presbyterian pastor, Los Angeles, Cal.
Pridgeon, Rev. C. H., The Pittsburgh Bible Institute, Pittsburgh, Pa.
Pugsley, Rev. Wilson A., evangelist and teacher, Interdenominational Association of Evangelists, Toronto, Que.

*Radstock, Lord, English peer and evangelist.
*Rainey, Principal, Edinburgh.
Ralston, Rev. J. H., Presbyterian minister, editor, educator, The Moody Bible Institute, Chicago.
Ramsay, Rev. J. S., president Fort Wayne Bible Training School.
Regier, Rev. J. S., Hillsboro, Kansas.
Richardson, Venerable Archdeacon, London, Ont.
*Ridley, Nicholas, English prelate, martyred at Oxford.
Riley, Rev. W. B., D.D., Baptist pastor, author, educator, Minneapolis, Minn.
Roberts, Rev. Stanley B., Presbyterian minister, Minneapolis, Minn.
Roberts, Evan, Welsh evangelist.
Robertson, Rev. Geo. F., Alabama.
Rogers, Rev. Harry C., D.D., Presbyterian pastor, Kansas City, Mo.
Rohold, Rev. S. B., Presbyterian minister, Toronto, Ont.
Roffe, Rev. A. W., pastor, Christian Workers Church, Toronto, Ont.
Ross, Rev. J. J., pastor, Baptist Church, Toronto, Ont.
*Ross, Rev. William, Glasgow, Presbyterian pastor.
Rudisill, Rev. A. W., D.D., Methodist minister, secretary Indo-American Bible Booklet Society.
Russell, Rev. F. W., D.D., Presbyterian pastor, St. Louis, Mo.

Russell, Robert McWatty, D.D., moderator General Assembly United Presbyterian Church, 1913; president Westminster College, Pennsylvania.
*Ryle, Bishop John Charles, Liverpool, England.
Sammis, Rev. J. H., Baptist minister, hymn writer, The Bible Institute, Los Angeles, Cal.
Sanderson, Rev. Horace, Congregational pastor, Denver, Colo.
*Saphir, Rev. Adolph, Presbyterian pastor and author.
Sargent, Rev. W. H., Congregational minister, Honor, Mich.
*Savonarola, preacher and martyr.
Scofield, Rev. C. I., D.D., editor of "Scofield Bible," New York.
Scott, Rev. A. H., Church of England, Perth, Ont.
Scott, Rev. Marcus, D.D., pastor Presbyterian church, Bible teacher, Berlin, Ont.
Scroggie, Rev. W. Graham, Sunderland, England.
*Seiss, Rev. J. A., author "The Last Times," Philadelphia, Pa., (1878).
Seldomridge, Rev. N. D., Hinton, W. Va.
Seville, Rev. George H., Wenchow, China.
Shaw, Rev. John Balcom, D.D., Presbyterian minister, Los Angeles, Cal.
Shelton, Don C., Presbyterian, president National Bible Institute, New York.
Silver, Rev. Jesse Forest, minister of the Free Methodist Church, author, New York.
Simpson, Rev. A. B., president Christian and Missionary Alliance, New York.
Smith, Rev. Arthur J., Presbyterian evangelist, New York.
Smith, Rev. S. Howard, Presbyterian minister, Paxton, Ill.
Sneed, Rev. Frank W., D.D., Presbyterian pastor, Pittsburgh, Pa.
*Soltau, Rev. George, Bible teacher, evangelist, author.
*Soltau, H. W., author of "The Tabernacle," etc.
Soltau, Rev. Henry, D.D., missionary to Burmah.
Soltau, William, McAll Mission, France.
Speer, Robert E., D.D., Secretary Board of Foreign Missions, Presbyterian Church, New York.
*Spener, P. J., The father of Pietism.
*Spurgeon, Rev. Charles H.
Stearns, Rev. D. M., pastor and Bible teacher, Philadelphia, Pa.
Stevens, Rev. W. C., Nyack Institute, Nyack, N. Y.
Stevens, Rev. F. A., China Inland Mission, London, Ont.
*Stier, Rudolph Ewald, German theologian, author, translator.
*Stifler, Prof. J. M., theologian, commentator.
Stone, Rev. M. A., Presbyterian minister, McPherson, Kansas.
Stone, Rev. John Timothy, D.D., Presbyterian pastor, moderator General Assembly (1913).
Stough, Rev. Henry W., Congregational evangelist, Wheaton, Ill.
Stroeter, E. F., author, Germany.
Stroh, Rev. Grant, educator, author, Presbyterian minister, Tulsa, Okla.
Stuart, Moses, American lawyer, professor and biblical scholar.
Sunday, Rev. William A., evangelist, Winona Lake, Ind.
*Sutcliffe, Joseph, Wesleyan commentator.
Sutcliffe, Rev. B. B., Presbyterian minister, Bible teacher, The Moody Bible Institute, Chicago.
Swartwont, Rev. F. R., Detroit, Mich.
*Talmage, T. De Witt, American pulpit orator and writer.
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